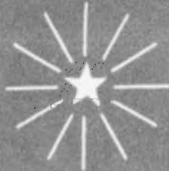


MARCH

1957

Vol. LV, No. 3



The CATHOLIC EDUCATIONAL Review

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IN THIS ISSUE

MAKING MEN OUT OF BOYS

MAKING WOMEN OUT OF GIRLS

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Vol. LV

March, 1957

No. 3

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Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly, \$4.00; single number, 50 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

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MAKING WOMEN OUT OF GIRLS

By Sister M. Paraclita, I.H.M.*

THE ADOLESCENT GIRL, EVEN AT HER BEST, is a challenge to the teacher. Years of standing before a class of these young women in their last years of schooling, of close contact with them in their out-of-school hours, do not lessen the impact of her responsibility toward them. She may, in fact, feel overwhelmed, if not by the immediate circumstances of her profession, at least by the mass of statistics and data which prophesy a formidable future for these young people. An awareness of the problems of the modern woman sharpens the anxiety of the educator, for she knows well that unless the formation of the young woman is clearly delineated against the backdrop of the modern world, her attitudes and values clearly defined, the girl stands small chance of being different from her older sisters—an emancipated woman, perhaps, but also a disorientated one.¹

The woman teacher knows well the significance of the rising rate of divorce, the breakdown of the closely-knit, secure form of family life, the crime rate, the general moral tone of the country—and she looks twice, three times into these young faces before her. Unless she knows them well, they seem much the same as any other adolescent group around the country: well-groomed, fairly serious about school, very serious about the boys, moderately poised, and naively vague about the future. If she knows them well, she is aware of their personal limitations, their potentialities, their adjustments, and their conflicts.

She realizes more, besides. That their adolescence is anything but a strange mixture of definite fun and ill-defined fears—a waiting time until they are adults—has never been explored beyond a feeling of vague unrest and inconsistent plans. That

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¹ John Fitzsimons, *Woman Today* (New York: Sheed and Ward, 1952), p. 184.

they will be (or are) women, "should be on a pedestal," influence men, are the mothers of tomorrow, are the nice phrases they have selected, quite warmly, from sermons and books. That their courses of study, their working career, their college life should enrich their womanhood, and their own womanliness in turn transform and enrich their environment is certainly not a governing force in their young lives. If it were, if the girls emerged from adolescence knowing what it is to be a woman, understanding as thoroughly as teen-age mentality can grasp the woman's place in the scheme of things, could we expect wiser decisions in the temporal and moral order from a generation of women who have redeemed the times? Certainly it seems that such a result could be expected.

APPRaising FALSE CONCEPTS OF WOMANHOOD

The lament of the writers who see the decadance of our culture, and of our nation, as not too distant, seems to run in this refrain. The past decade has produced throughout the Western world thought-provoking statements which indicate that the feminist movement of the past seventy-five years, while noteworthy, has fallen far short not only in its accomplishments but also in formulating its objectives. Woman today faces a crisis which, because it involves her womanhood, involves the whole human race. Fitzsimons has summarized it:

In her work she is expected to work with men on their own terms, to develop her masculine qualities in order to fit into and to succeed in a man-made work patern. . . . This disorientation of woman is intensified by the fact that she has been driven into ways and situations where it is impossible for her to find fulfillment because she lacks the very qualities that alone can bring success.²

Elsewhere he points out a further reason for woman's unrest:

Woman's supreme need is a sense of security—something which cannot be given by a university degree, nor by a vote cast every five years, nor even by the ability to earn and dispose of the fruit of her earnings. This need has deep emotional and psychological undertones, and until they are understood, there can be no solution for modern woman, the lost sex.³

² *Ibid.*

³ *Ibid.*, p. 41.

The fact that woman in the modern world has not attained success in her womanliness, even if she has done notably well in many cases in the masculine sense of attainment, needs to be analyzed further, into the area of adolescent development. The girl, in choosing what she wishes to do, either in school or as she leaves it for work or for higher education, should do so in view of the fact that she is a woman, not just a future employee, an undergraduate student, or a future homemaker. If she is to make choices which are wise she must know the possibilities of the woman in the world, in the light of her own femininity. She must know the lack of vision of most people toward the potentialities of her womanliness, and the fruitless aims and goals often set up before her as woman.

Conclusions made in the studies of girls' vocational choices are significant in showing how narrow is the concept of woman's place in the world. Census reports have shown that the range of woman's occupations is narrow in comparison to man's, and research has made definite conclusions about the narrower range of interest patterns among adolescent girls. But what research has failed to show is that woman's contribution is deep and far-reaching in her field, as well as formative. Psychology texts trace the growth of the adolescent in terms of adjustment, but in breaking down these adjustments into growths or attitudes (or even fears), they come closest to "womanhood" adjustment only in terms of sexual relationships. For example, recently two psychologists found themselves pioneering in a survey of psychological problems of women and were forced to vague conclusions and little material beyond the facts of interesting case histories.⁴ It is apparent that little research has been done in the area of woman's work and her growth in womanly maturity, but anyone familiar with the average girl's concept of her "job," especially in after-high school positions, may contend that woman's occupations as such have contributed little enough to woman as woman.

Some occupations militate against femininity more than others, and in the teaching, nursing and stenographic fields, it is for-

⁴ Marie Jahoda and Joan Havel, "Psychological Problems of Women in Different Social Roles," *Educational Record*, XXXVI (October, 1955), 325-335.

tunate that at least only the latter is accused of de-feminizing its personnel. It must be clear that any type of work, however admirable of itself, however formative of the woman, either by its nature or by its demands, can be misused and misinterpreted by the woman who has chosen to do so. These are facts which are well within the grasp of the girls' experiences and understanding; their significance cannot be overemphasized.

Another failure of woman's emancipation and her introduction into the modern working world is the fact that, in many cases, she has contributed to her city or her nation in the aspect of a masculine contribution rather than in a feminine one. The Western world is shocked at the type of labor the Soviets demand of the woman, but how many women meet the Western world in an ultra-masculine sense, competing rather than complementing? This is the cry of Gertrud von le Fort and of Edith Stein—notable writers on the subject of the womanly woman. Again this is an idea well within the grasp of the adolescent girl, but one less easily formed correctly, so deeply competitive is every aspect of our American culture.

These many facets of the formation of the girl in the working world are underlined in importance twice over when the teacher, contacting former graduates, is impressed by the large numbers of girls who have found very little satisfaction in their work. Over and over again is the story of little love for the routine of office, the stereotyped day of the girl who dreamed so much and so long of her first "job." A feeling of having derived so little from the years between school and marriage is narrowing in itself, and if these years are prolonged, or even extended for a lifetime, the result can be devastating to the personality of the woman.

More tangible in terms of high school experience is the concept of woman herself, as she is generally conceived in the mind of modern America. No detailed research needs to confirm the fact that sex plays a primary role in the attitude toward the woman. Glamour and youth are the criteria for desirability and acceptability, and all the ways and means available to enhance these subtle qualities are legitimate, even praiseworthy. It is obvious that woman's concept of herself today has been formed by what

modern civilization has made her, not what she by her nature was meant to be. It is belaboring the obvious to analyze the impact of these ideas on the adolescent girl. The teacher knows them well, and if she is honest, recalls the readjustment of her own hierarchy of values as maturity was reached. She knows also—and here is the rub—that many women fail to outgrow the formidable array of false concepts of woman. They are confirmed adolescents, even in old age. And here lies the crux of the problem.

DEVELOPING CORRECT CONCEPT OF WOMANHOOD

Here it is necessary that we do not separate the adolescent from her problem—vocational choice by proper understanding of her womanliness. It is easy to teach a course on womanhood if one can stay in the realm of the abstract and the hypothetical. But the adolescent girl is in the grips of reality—or what she thinks is reality—and must contend with herself within the framework of her feminine nature—no small problem. This, of course, is the whole structure of guidance, counseling the whole person, but with the unique interpretation of the girl's problems as women-to-be in the modern world. In guiding this adolescent through ideal adolescence and then into ideal maturity, the teacher must remember that the terms of ideal womanhood rest on the timelessness of woman's nature and the development, in time, of her place in the temporal order.

It isn't easy to teach a girl the correct concept of womanhood. All the techniques of guidance may be in the hands of the teacher, the interview, the discussion, the establishment of rapport. It is the "what-ness," put into the concrete, which defies the grasp of the educator, partly because of the depth of the subject, the interpretations, the fine distinctions which must be made and partly because of the necessity of examples which should confront the girl at every turn of the road if she is to see the womanliness of the living woman.

There is, as mentioned before, no lack of writing on the subject of woman this past decade, a contribution which remedies to some extent what Père Lavaud calls the lack of a theology

of woman.⁵ Using this wealth of material in its proper order and perspective so that it is understandable to the girl in her high school setting, and within her capabilities, is the work of the counselor and a task which taxes all the ingenuity of her teaching experience and her own womanliness. Middleton embraces the whole scope of the task in a few well-chosen sentences:

The young woman's most perplexing difficulty at the present time is to understand herself, to develop in her own particular direction, to retain her God-given femininity, to keep her personality integrated and live her sacred vocation as a real woman in the world. Woman must regain the lost heritage of her free feminine personality. From this unalienable dignity derive her essential worth, her rights, her responsibilities, and her privileges.⁶

It is not within the limits of this article to make a complete analysis or synthesis of the correct concept of womanhood, but rather to point out the areas of ideas which the teacher can develop according to the capacity of the young women she is training. It is nothing more than an indication of the concepts which can be explored with the girls according to their present needs and in light of her own knowledge of the adjustments which must be made by the adolescent girl.

In many cases it comes as a surprise to the girl that in conjunction with her characteristic physical differences are corresponding spiritual and psychological differences. Growing up in a world in which the woman competes with the man in many areas, she may not notice the different interpretations woman places on many aspects of life. Death, life, birth, family relationships among the "valiant" women are regarded so differently from among women who are immature or hardened to the impact of these conflicts. These are understandings well within the experience of the teen-ager; she needs help in bringing them into focus in her own future. This is fundamentally the woman's apostolate, based on the nature of the woman, and she must know

⁵ Benoit Lavaud, "Toward a Theology of Woman," *Thomist*, II (October, 1940), 459-518.

⁶ John S. Middleton, "Christian Woman, a Joy-Giver," *Lumen Vitae*, III (September, 1948), 521.

that her "special psychology and unique qualities" demand a special consideration.⁷ She may have noticed long before she is ready to graduate from high school that already there is a wide margin of maturity of interests between herself and the boy. Many of her maturing interests are, of course, determined partly by the cultural pattern, but it is safe to say that they are also formed by the femininity of her nature, the passive element of her womanliness.

Working with the adolescent girl, exploring the interest areas of approaching adulthood and helping her to interpret the basic conflicts of life as a woman will open up avenues of consideration about herself: that in her being are her intellectual powers, her emotions, her special talents, all feminine; at the nexus of her contact with reality the conflict, decisions, influences which she meets constantly; and lastly, the lasting and far-reaching contribution she makes as the Christian woman to her milieu. Fitzsimons is emphatic in this regard, maintaining that "they must discover themselves, with their latent powers and possibilities as well as their obligations, and having discovered themselves work out their own solutions to the problems which face them."⁸ Sister Francis Borgia speaks of this same discovery as a rightful independence and security: ". . . she needs security, not the security of childhood but the security within herself of knowing the truth and having the power to shape a life around it . . . she needs a full-time commitment, a dedication of herself concretely and tangible to something bigger than herself."⁹

LEARNING PROPER USE OF WOMAN'S TALENTS

From this interest level the girl readily understands the close association of talents with the lives of others. Talent in any field is meant to be developed if circumstances permit, but how many girls must be taught that talents in the case of women are seldom developed for the sole interest and advancement of the woman who possesses them. History proves conclusively that the masters

⁷ Pope Pius XII, "Allocution to Italian Women" (Address of October 21, 1945), *Catholic Mind*, XLIII (December, 1945), 705-716.

⁸ Fitzsimons, *op. cit.*, p. 9.

⁹ Sister Francis Borgia, "The Confirmed Adolescent at School," *Integrity*, VIII (May, 1954), 26.

of sculpture, painting, and music are men; great women writers are very limited in number. It seems rather the nature of women to transmit what Gertrud von le Fort calls the "historically effective talents" for she is their "silent carrier." She contrasts the talents of the man and the woman:

This seems to indicate that man spends his strength in his own performance, while woman does not spend but transmits. Man spends and exhausts himself in his work and in giving his talent gives himself with it, while woman gives even the talent away to the coming generation. Her endowment appears as equal to that of man; but it is not for the woman herself, it is for the generation.¹⁰

It is in this aspect that girls see the sense in the woman's relinquishment of a career for a home, a problem which besets many a young woman who is talented. Linked to this significant truth are the concrete examples of woman's influence on man. Throughout their high school days they had heard the constant warning that "it is the girls who set the pace." Many times they protested with why's, but see it more readily when facts of the men in history behind whom were the women—for better or for worse—carry the weight of evidence. For Michelangelo there was Victoria Colonna; for Dante, Beatrice; for Abelard, Heloise. And saints were no exception for among the Vincents, Jeromes, and Johns of the Cross, there were the Louises, Paulas, and Teresas.

These relationships never fail to impress the adolescent not only because idealism is at a high level but also because at adolescence the girl is aware of the unwomanliness of many adults and the possibilities of her own unwomanliness. She must realize that it is at adolescence that many faults of character are in the germinating or symptomatic stage, and what may be scarcely a fault now can be nursed into a vice of alarming proportions at a time when others turn to her for the virtues of a mother.

The girls realize, also, that the intellectual powers of the woman are different. They have seen the difference that exists between

¹⁰ Gertrud von le Fort, *The Eternal Woman* (Milwaukee: Bruce Publishing Co., 1954), pp. 17-18.

the minds of the boy and the girl as they, confront one another in the classroom and in extra-curricular activities; they know they exasperate the boys with their sense of detail and practicalities. It is true they see a few "daring" females attempt the man's role in engineering or in aviation, but few except the "different" girl would care to venture into these areas. It is a more precise distinction of the feminine intellect which the young woman can be helped to understand more fully. It is an intuition whereby she can see beyond a given situation and arrive at a judgment without a process of reasoning. More intuitive, "she is interested in observing and interpreting anything and everything around her which may affect her relationship with others."¹¹ It is here the girl can be, by discreet guidance, helped to objective in her thinking. To be warm and yet not involved, friendly but not superficial, are qualities which do much to deepen and dignify the high school girl who so often falls victim to the charm-magazine advice on how to be popular. Since it is so difficult to measure the intangibles of depth and insight, research cannot report to us the stability that comes when a young woman can grasp with her finely intuitive mind and heart the needs of others, and be willing to give herself unselfishly to the fulfillment of those needs without becoming emotionally involved to such an extent that she is no longer serviceable.

UNDERSTANDING PURPOSE OF WOMAN'S DEEP EMOTIONS

The young girl must learn to think clearly in situations which appeal to her maternal heart and yet not stifle the deep emotions by which woman's nature is so enhanced. It is difficult, but certainly, again, not beyond the teen-ager's ability to grasp, in understanding herself and others, that "she is made to love and be loved, and she cannot find her sufficiency in herself."¹² Statements like these can open long and deep discussion on the subject of love and the emotions of women. With the perversion in mass media today of the term love, the girls are perplexed and confused; to call the feeling love which, for many marriages, ends in divorce or unhappiness seems to call for an explanation of love as it is meant to be defined. Their crushes and love

¹¹ Fitzsimons, *op. cit.*, p. 79.

¹² *Ibid.*, p. 89.

affairs on the high school level, as inevitable and normal as they are, take on a different meaning when the girls understand the gamut of emotions to which they are subject as adolescents. Here, too, the differences in temperament and background provide fertile considerations for understanding the varying expressions of the emotions.

To the meaning of love, the high school girl naturally attaches the meaning of marriage and, eventually motherhood. It is around this concept of motherhood that the whole life of woman is centered, for motherhood is universal. That qualities of motherliness belong to her even in her virginity is a truth that the average high school girl has never recognized in its full significance. She must not wait until a child is born of her before she realizes that her essential "function remains the same: to be a living example of the spirit of surrender and love, the spiritual mother of mankind."¹⁸ Just as when she is self-centered, dedicated to the cult of her own beauty, she is untrue to herself, so too when she loses her sense of motherhood, she loses her womanliness.

It is significant that in this very aspect of motherhood is the woman challenged to take her place in the world today. As we have seen, the girls feel their vocational interests are funneled into the nursing, teaching and stenographic fields with marriage and a home following within a few years. It may well be a challenge to the girls that a woman's place in the world is that of the mother, in both the physical and spiritual senses. Once she has understood her womanhood in its aspects of the feminine intellect and emotions, the girl will understand her place in the working world in the terms of her womanliness, her intrinsic mother-personality, and the needs of the world, and not in terms of the career.

PERCEIVING LIMITLESS MISSION OF WOMAN

The girl can get her cue on what to be from a consideration of the types of work which demand the woman's direct influence. Gertrud von le Fort's words are reassuring when she tells us that for a woman to be a physician, teacher, nurse, or guardian is not a profession in the masculine sense, but a form of spiritual

¹⁸ Janet Kalven, *Task of Woman in the Modern World* (Des Moines: National Catholic Rural Life Conference, 1946), p. 7.

motherhood.¹⁴ Even politics is to be approached, not as a man approaches it, but as a mother who knows the needs of her people. Much that the Holy Father has said to the woman today is based on her sense of mission as the mother; in public life she must be active, but, as a mother, "on guard."¹⁵ Thus, the fields which are traditionally feminine, if thought of by the teenager under this aspect, widen to limitless horizons rather than remain limited and stereotyped.

Beyond the working world and permeating its structure is the cultural influence of the people. Here again the high school student comes face to face with a reality she may never have recognized before. On her depends the first cultural influences brought to bear on her children; on her depends the maintenance of the great traditions of the country and its customs. "She is the great keeper of tradition in society, the custodian of manners and morals, conserving the gracious customs and fundamental standards of the race."¹⁶ The first words of the mother tongue, its folk songs, fairy tales, the first determinants of the cultural influences of America are in the hands of the woman. It is here, for example, that the literature of her high school classes, the courses that the "career girl" dubs as "impractical," take on a meaning which is as challenging as it is significant.

CHALLENGE TO PARENT AND TEACHER

It is not within the interests of this article to show how the curriculum and the guidance program of the school can best equip the girl to be the womanly woman. The most potent influence has been, as always, the home, and the best efforts of the school teacher are either thwarted or eased by this factor. However, to the teacher who understands herself as a woman, who knows adolescent girls and their problems, it is a challenge which is taken up in a realistic sense of mission. She will find a way to channel her classes into a working pattern for training in womanhood, without neglecting the content of her classwork, and without committing the unforgiveable sin of forgetting the individuality of the girls before her. She must be willing to have

¹⁴ von le Fort, *op. cit.*, p. 81.

¹⁵ Pius XII, *op. cit.*, 713.

¹⁶ Kalven, *op. cit.*, p. 12.

hours of precious free time available for talk sessions and interviews. She will have to delay lunch rather often and make no plans for before-school and after-school time. And what is more, she will have to guide the girls through these labyrinthine ways in a non-academic fashion, structuring each session carefully for content, tailoring the techniques to fit the young women who see the adventure in loving to be a womanly woman.

The net result will certainly not be a whole generation of ideal women. But there will be a few clear-eyed young women going forth from school, loving their womanhood with a passion that sanctifies everyone they influence with the charm of the mother's heart.

* * *

Catholic student counselors will hold a special meeting at the University of Detroit, April 14, 1957, in conjunction with the national convention of the American Personnel and Guidance Association.

The Catholic University of America Institute of Social Action for priests and seminarians will be held from July 1 to August 9.

Rev. Anthony Tassin, O.S.B., a graduate of Catholic University's Department of Education, has been named rector of St. Joseph's Preparatory Seminary, St. Benedict, Louisiana.

Players Inc., a group of graduates from Catholic University's Department of Speech and Drama, will begin their fifth overseas tour around Easter.

A total of \$206,477 has been contributed by alumni to the Development Fund of St. John University, Brooklyn, New York.

Sister Mary Dymphna Sullivan, a teacher in St. Paul's School, Yonkers, New York, was awarded the American National Red Cross Certificate of Merit last month for saving the life of one of her pupils.

Sister Kathleen, S.C., treasurer of the College of St. Elizabeth, Convent Station, New Jersey last month became the first sister certified public accountant in the State.

MAKING MEN OUT OF BOYS

By Sister M. Xavier, O.S.U.*

A DRAMATIST RARELY BEGINS at the real beginning of his story but finds himself compelled to relate some things that occurred before the curtain arises, otherwise some incidents are unintelligible. Just so, to trace out the genesis and growth of any broad subject helps to clarify its present status. Education, in any of its phases, has a history both valuable and interesting.

EDUCATION'S QUEST FOR THE GOOD MAN

For example, practically every civilization's ideal of education aimed at producing the good man who would lead the good life. But the crux of this standard down through the ages and continuing is the changeable concept of "good" and the kind of learning needed to produce the good and educated man. In some centuries the warrior, the noble, the scribe embodied the ideal of a good man. Even in Greece, the hub of ancient intellectualism, the Athenians worshipped the body and the Spartans idolized militarism. Then those two great intellectuals of pagan antiquity, Plato and Socrates, were not in agreement as to whether education should stress the philosophical or the practical. Up to the present century, China set its face toward the past and change was taboo; other nations were eager for progress.

All these controversies have a familiar ring for there is a counterpart today for each of these arguments. For instance: Should modern education be liberal or vocational? Should its aims be defined in terms of the rounded out development of the individual or in terms of intellectual training and mental discipline? Should it be a transmission of heritages of culture or progressive education? Disagreements concerning educational questions continue and in a certain measure they are important because there is an amount of good in each proposal.

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But concerning that vital question, the requisites of a good man, different tangents of thought presently, and strangely enough, consider the good man as one devoted to the spread of isms or the man who makes democratic living the ultimate goal of his efforts.

Despite all these differences in the aims of education and the constituents of a good man, there is, nevertheless, a striking parallelism between any certain civilization and the educational system that it supports—the education of each age corresponds to the political, social, cultural, and religious ideals of a civilized society and serves as a kind of a mirror for that society.

In addition to these streams of thought it is fair to note the taproot of mid-twentieth century schools here in America. There are three main sources from which we have developed our present educational system: from the Graeco-Roman world we have inherited much of our intellectual, aesthetic, and democratic aims and values; the Judaic-Christian tradition transmitted spiritual and moral values; since the Renaissance there has been a steady flow of theories into the broad channels of educational systems in Europe and America. These historical developments and the present social order exert powerful influence in our schools of today. In any age of culture, however, of all the spiritual factors giving it direction and meaning, the most significant is its own peculiar approach to God.

CHRISTIAN EDUCATION'S PERFECT MAN

But what if secularism predominates a culture? It would be denying the obvious to state that spiritual values make up the backbone of teaching in the majority of our schools; nevertheless, there is a society in the world today which received a divine mandate to teach all men all truth. And that trinity of great minds, Aristotle, Plato, and St. Thomas, are in agreement that the contemplation of the Truth is the aim of human existence on earth. This divinely commissioned society, the Catholic Church, sure of its mission and sure of its aims, finds expression for the truths it is commanded to teach in a whole pattern for human education that is designed to produce the good man, equipped to take his place not only in this world but in the life to come.

Pope Pius XI gave succinct expression to this formula of education: "Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the person of His Only Begotten Son, who alone is 'the way, the truth and the life' there can be no ideally perfect education, which is not Christian education."¹

The distinctiveness of the Catholic educational system is this: it educates the whole man—physically, morally, and spiritually. What is more, the Catholic school since its inception up to the present time has never lost sight of these objectives. Neither is there a floundering around in search of the ideal man. Christ exemplified the perfect man and left prescriptions for this attainment. So the Catholic school like a lighthouse in the world today knows what constitutes the good man and offers the kind of education needed to produce him.

According to the comprehensive definition of a true education outlined above the good man must be educated in such a way that his humanity fits him for Christian citizenship in the world of time. It is important to gear education to help Christian minds reach a high degree of wisdom in the arts and sciences of the age in which they live. Nevertheless, because of his mortality, the eyes of man must also be turned to eternity. In other words, the human must be included with the supernatural—while his feet are firmly planted on the earth, the eyes of man must also be on the stars. With this harmoniously dual view concerning the fashioning of the good man through Christian education, a society can be built that is at the same time full of the true spirit of man and yet is open to the reign of Christ in the world.

MAN OF LIVING FAITH

Because "the end of a thing is the trial," the Catholic school in its educational system always keeps this truth in mind and teaches its students how to reach this end. Religious training is

¹ Pius XI, *Christian Education of Youth* (Washington: National Catholic Welfare Conference, 1936), pp. 4-5.

the foundation and integrating force in the education of the good man. He must know the causality of his existence and the means of reaching his ultimate goal. This knowledge comes to him through the living voice of the Church transmitting to him a body of divinely revealed truths. The true Christian leavens all phases of life with religion and this, together with the means of grace, can raise him from the status of a naturally good man to that of a supernaturally good man. It is a trait of human beings to expect more from some persons and less from others. Thinking people know for what the Catholic school stands and so society expects an educated Catholic to be a practicing Catholic, faithful in his duties to God and a man who leads the good life.

If in the Socratic fashion you were to approach an average individual and ask him what force controls his actions you would receive various replies. Eager to give the correct answer one would say that he acts on principle, that he has a philosophy of life that causes him to act; another might answer that he has objectives in mind of divers types; still another, the cynic, would claim that expediency controls all actions. None of these answers is exactly correct. Strictly speaking neither philosophy nor education is sufficient in itself to make a good man; both hinge on what kind of philosophy governs a man's action, what type of education he has. To be sure, knowledge is instrumental; it is not for itself but for life. Knowledge is a means to an end; Catholic education uses the same approach that Christ used when teaching—from the mind of men to the will of men. One must know what to do before he can choose correctly what to do. The Catholic philosophy of life provides for a unity and integration of intellectual and moral development—an adaptation of the human to the divine.

Every man has some philosophy of life and usually he judges the value of everything in the light of his philosophy. But left to his own reason without a criterion for measuring his actions is not incentive enough to keep one on the right path under the strain of severe or selfish temptations. The good man knows that there are immutable laws of God not subject to individual concepts of morality; he knows that God sees his actions and that it is to God that he is answerable for his deeds. Society expects the

good man to have a Christian philosophy which embraces these principles and by which he lives.

Thus a man with a sound Catholic philosophy of life is expected to apply unvarying principles of morality to all departments of human experience; to test the worth of everything by the yardstick of the gospel of Christ; and to co-ordinate all the facets of living with the truths which he learned in Catholic religion classes, and indirectly in all the other subjects taught under Catholic auspices. With this Catholic philosophy of life, the educated Catholic may give rich meaning to his beliefs by applying the truths of religion to all phases of his daily life.

MAN OF CHARACTER AND REFINEMENT

As an evidence of his Catholic education and philosophy, society expects the good man to be a man of character, a man of moral vigor and firmness. Character must have the foundation of morality, and morality in turn needs religion if it is to be genuine. Character expresses itself in his conduct making him act courageously, generously, and honestly; it shows itself in the informing presence of the soul applying Christian knowledge in all modes of action. The man of Christian character hardly acts on caprice; on the contrary, his stamp of individuality is characterized by Christian action and his Catholic education directs him in the practice of virtue in all situations of life. Assuredly, the means of grace which the Church offers strengthen his moral and spiritual character.

An objective of education is not knowledge alone but also behavior; knowledge, we repeat, is only a means. Great Christian educators believe that education is to form a nobler race of men, that conduct is three-fourths of education, that a gentleman is one who gives no offense. Society, too, expects the product of Catholic education to be a gentleman.

God gave us natures that are social and the essence of the social process is good relationship with our neighbor. There are rules both innate and expressed called "etiquette" which govern social conventions. The basis of all these prescriptions is charity and the grand secret of never failing in propriety is to have an intention of always doing what is right. To gain the good opinion

and regard of others, to be respectable before companions, to be thoughtful of the feelings of others are valuable Christian accomplishments which a good man attempts to acquire.

These requisites include a natural ease of manner, dignity and self-possession, a respect for all the decencies of life. A Christian gentleman also shows these admirable distinctions: he is slow to take offense, seldom embarrassed, complies with the usages of respectable society, makes an effort never to wound the feelings of others, and maintains composure. The dress of an individual, too, is that circumstance from which one first forms an opinion of another. This duty of looking well is one we owe not only to ourselves but to others as well. Disraeli said, "Dress does not make the man, but it often makes the successful man." Respect for the Christian body entails neatness and taste in appropriate and becoming dress.

MAN OF LEADERSHIP AND SERVICE

Another evidence of a thorough education is the mastery of effective and graceful speech. The manner of speaking indicates one's degree of the refinement and cultivation. To communicate well one must not only have something to say but also have the ability to say it well. Society expects an educated person to be articulate in a variety of topics of contemporary interest. What is more, there is no type of education or calling in life, no matter how technical, which does not call for care and correctness in speech, and a good command of English is high on the list of potential for successful living. No one looking for the respect of others can afford to toss aside the beautiful heritage of our English language and society has a right to expect the graduate of our Catholic schools to possess linguistic competence.

Intelligently educated persons should display varying degrees of leadership according to their capacity. Knowledge is selfish and practically useless unless it is put to use for others. The *sine qua non*, the vital organ of a free society, is enlightened leadership in religion and in other fields of human thought and action. A Catholic possesses true principles through which many complex problems in life can be solved and the educated Catholic has a duty to show the initiative to interpenetrate American society

with these truths. Additionally, Catholic thought is sometimes best interpreted to non-Catholics by Catholic laymen. Society takes for granted that the educated Catholic will possess a social conscience which will induce him to undertake activities which will contribute to the public good. They presume that his background of religion, sociology, government and history will furnish him with the necessary knowledge for effective articulateness and leadership in religious, civic and social affairs.

MAN OF CULTURE AND TALENT

The educated man should know how to make wise use of time which acquisition includes the ability to spend leisure time cultural surroundings and likewise develop in him an appreciation of music, art, literature and other means of experiencing aesthetically. The educated person is expected to have self-expression in at least one of the fine arts. Signs of a Catholic education should appear in his standards for enjoying contemporary means of entertainment—discriminating choice in reading, in radio and television programs. His preferences for the best in motion pictures, music, and other forms of art and entertainment—all these give indications of the effects of his type of education.

Presumably an educated person possesses the fundamental tools of a basic education—reading, writing, and arithmetic. In addition, society rightfully expects the educated to be prepared to engage in some useful work by which he earns his living. This is not saying that it is the function of schools to be mere training vocational camps turning out plumbers, mechanics, and the like. The objectives of a general education aim at conditioning the material, the mind of man, to learn and to think. As a result of this ability the educated are led into vocational fields in which they feel themselves most likely to be successful and make a living. The school, through its guidance service, helps them in this choice of a life work and equips them, to a certain degree, to develop a salable vocational skill channeling its students, according to various abilities into clerical, artistic, scientific, engineering, or professional fields.

MAN OF VISION AND MATURITY

Real intelligence presupposes the creative use of knowledge; as the educated man grows in wisdom he does not live in the past but uses his knowledge to fit the varying circumstances of a changing world. We expect this progression in the good and educated man. Society looks for him to comprehend and co-ordinate all the facets of living by seeing a harmony of the new with the old and the influence of one upon the other. Our educated man lives neither in the past nor the future but blends both of them with the present.

As St. Thomas sees him the thinking man must grow into himself, he must become himself before he is, fully and personally a human being. This process will make him a mature man and our concepts of maturity imply something which is not childish. But the mind does not become mature in the sense of arriving at some fixed point of development, but human minds in their maturity become increasingly able to meet new situations. This psychological maturity which society expects of the educated man has significance because an adult has it in his power to influence the lives of others.

CONCLUSION

The worth of any educational system can most effectively be measured by an appraisal of its product—the educated man, that is, by an evaluation of his reactions in various situations encountered throughout his life. To be sure, this appraisal must be based on the end which the educational system has established. The Catholic philosophy of education sees the true purpose of man and educates him with remarkable unity and completeness equipping him for life here and hereafter. Society, both pagan and Christian, knows for what Catholic education stands and has the right to expect the product of a Catholic education to be the supernaturally good man who lives the good life.

ROLE OF GENERAL EDUCATION IN THE LIBERAL ARTS COLLEGE

By Sister M. Eileen, I.H.M.*

THE SPREAD OF ANTI-INTELLECTUALISM in American education crystallized by the Report of the President's Commission on Education,¹ and strengthened by the philosophy of the democratization of education propounded by the National Education Association,² should lead educators in liberal arts colleges to a constant re-examination of their own philosophy as a means of avoiding contagion. The tendency of many liberal arts colleges to stray from their singleness of purpose by appending department after department of professional majors, indicates the need for such reassessment. This paper is concerned with a review of one aspect of the liberal arts college: general education. It demands an intellectual orientation for general education programs as essential to the preservation and fruition of the liberal arts tradition. Therefore, general education is here defined as synonymous with liberal education, which assumes the perfection of the intellect as its proper work. It is limited to formal education provided by the liberal arts college in the classroom, and stresses the intellectual development of the individual through his co-operation in the art of learning.

PERFECTION OF THE INTELLECT

This connotation of learning as the perfection of the intellect is Newman's thesis throughout his *Idea of a University*. He says in part: "Liberal education viewed in itself, is simply the cultivation of the intellect, as such, and its object is nothing more or less than intellectual excellence."³ This viewpoint is repeated by

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¹ *Higher Education for American Democracy*, A Report of the President's Commission on Higher Education (New York: Harper and Brothers, 1948).

² Association for Supervision and Curriculum Development, *Education for American Freedom* (Washington: National Education Association, 1954).

³ John Henry Newman, *The Idea of a University* (London: Longmans, Green and Co., 1929), p. 121.

Maritain in *Education at the Crossroads*: "School and college education has indeed its own world, which essentially consists of the dignity and achievements of knowledge and intellect, that is, of human being's root faculty."⁴

These two authorities insist that liberal education is intellectual education concerned primarily with the perfecting of man as man, that is, with the perfecting of man's distinguishing characteristic: the intellect. To the school alone has been given the task of developing the intellect. There is no other institution equipped to undertake this task in a systematic manner. Therefore the principal objective of the school should not be crowded out by imposing on it tasks which do not properly belong there. The intellectual aim belonging to the college by its nature as an institution of learning is sufficiently important to justify the proper subordination of other objectives. The work of the educator must remain primarily that of enlightener of intellects. Maritain again sustains this view:

School and college education is only a part of education. It pertains only to the beginnings and the completed preparation of the upbringing of man, and no illusion is more harmful than to try to push back into the microcosm of school education the entire process of shaping the human being, as if the system of schools and universities were a big factory through the back door of which the young child enters like a raw material, and from the front door of which the youth in his brilliant twenties will go out as a successfully manufactured man.⁵

And he reconfirms it with: "Yet the main duty in the educational spheres of the school as well as of the state is not to shape the will and directly to develop moral virtues in the youth, but to enlighten and strengthen reason; so it is that an indirect influence is exerted on the will, by a sound equipment of knowledge and a sound development of the powers of thinking."⁶

General education which is usually concentrated in the first two years of the college curriculum has a specific role to play in the development of the over-all intellectual objective. General

⁴ Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press, 1943), p. 28.

⁵ *Ibid.*, p. 25.

⁶ *Ibid.*, p. 27.

education as it is viewed here is deeply concerned with the development of the tools or skills needed for the intellectual life, or as Bestor puts it, with the development of fundamental ways of thinking. He says: "Liberal education is training in thinking. It is not the mere communication of facts. What every student—specialist or non-specialist—should gain from a course is command, even if only limited command, of the processes of thought employed in the discipline he is studying."⁷ And he re-emphasizes with:

There is no genuine unity of intellectual life if men have merely learned the same sets of facts from "so-called" subject-matter fields. . . . The kind of unity we require in intellectual life is the kind that comes when educated men are able to command several, not merely one, of the distinctive ways of thinking that are central in the modern world.⁸

PRIMACY OF PRACTICAL INTELLECTUAL ARTS

The division of the liberal arts into practical and theoretical contains in itself the idea of hierarchy and presupposes that the mastery of the practical intellectual arts must come first, since this mastery is essential to the grasping of the speculative intellectual virtues. These statements should in no sense be viewed as a knowledge-versus-training argument but rather as a viewpoint that the subject matter of the general education program, varied as it is, provides excellent material which can be utilized in exercising the student in the various skills of reasoning and in communication; in leading the student through the intricate steps of analyzing, comparing, drawing conclusions, and expressing himself lucidly and creatively. These steps in thinking can be developed in capable students with the help of skillful teachers and they are properly a part of the work of the general education program. Newman expresses this idea as follows:

We know, not by a direct and simple vision, not at a glance, but, as it were, by piecemeal and accumulation, by a mental process, by going around an object, by the comparison, the combination, the mutual correction, the

⁷ Arthur E. Bestor, *Educational Wastelands* (Urbana, Ill.: University of Illinois Press, 1953), p. 166.

⁸ *Ibid.*, p. 162.

continual adaptation, of many partial notions, by the employment, concentration, and joint action of many faculties and exercises of mind. Such a union and concert of the intellectual powers, such an enlargement and development, such a comprehensiveness, is necessarily a matter of training.⁹

This approach to subject matter lays stress on two skills: the art of communication and the art of reckoning, and is aimed at developing what Mortimer Adler calls "liberal artists," that is, students who are able to "read, write, speak, listen, observe, and measure."¹⁰ It follows then that the admissions policy of the college must correlate closely with the aim of this program and only those students with liberal potentialities should be enrolled. The success of the program will depend fundamentally on the ability of the students to participate actively in the learning experiences planned with this aim in view.

The Freshman course in English, or Basic Communication, as it is sometimes called, is directed toward developing the skills of reading, writing, speaking, and listening, and should consist of the old trivium: grammar, logic, and rhetoric. A basic training in logic allied to grammar and rhetoric, disciplines the mind in speaking and writing by providing practice in the areas to which logic is relevant. Additional exercise in the analysis of language can be provided through the study of foreign language. The importance of correct speaking and writing should be insisted upon by the staff in every area. The high standards set by the communications course can be demanded in every class and students who fail to maintain them should be appropriately penalized. The course in communication should include literature through which the criteria for discriminating between the artistically good and bad is developed.

The second tool, the art of reckoning, or the mathematical discipline of the quadrivium, can be approached through problem-solving in the various areas involved. Thinking is the common denominator among all the fields of knowledge and instruction must necessarily be concerned with it. Therefore the math-

⁹ Newman, *op. cit.*, p. 151.

¹⁰ Mortimer Adler, "The Order of Learning," *Moraga Quarterly*, XII (Autumn, 1941), 12.

ematical discipline, with science and social science as extensions, should be approached as materials upon which to exercise the students in critical and analytical thinking, while at the same time respecting the inherent dignity of the subject matters themselves. The study of mathematics should introduce them to a standard of exact reasoning, a concise language in which the quantitative thinking of the world is done; science, to the methods and limitations of scientific endeavors as well as to an understanding of the nature of the universe and of man's place in it; and social science, to problem-solving in the area of human relations with constant application to the present. The operations of the so-called scientific method: the formulation of a problem, the suspension of judgment while gathering data, and the drawing of conclusions based on adequate evidence, are excellent channels for learning problem-solving. Thus the processes of thinking—critical, analytical, productive, or ethical—are the outcomes to be sought from the general education program.

NECESSITY OF STUDENT EFFORT

The intellectual aim of the general education program, does not, indeed, exclude other secondary aims. Among these aims are some that are essential to the success of the intellectual life. Many capable students today enter college poorly equipped for the discipline imposed by higher studies. Mass education is undoubtedly one of the causes contributing to student indifference to accurate and well-disciplined learning. But besides coming to college with a passive attitude toward learning, on the whole, today's students lack the moral stamina necessary to the acquisition of learning. The moral virtues of courage, determination, and perseverance have been heretofore unpracticed by them, and most students are perplexed by the strenuous mental efforts needed to remain in college. It frequently happens that the student's purpose in seeking an education is to learn how to make a living and he is consequently bewildered to find other and more important values expected from higher education. It does become necessary for the college to change these attitudes and to substitute positive intellectual outlooks for these negative and utilitarian viewpoints.

Freshmen need also to be instructed in the psychology of learning and to understand with Aristotle that intellect is perfected not by knowledge but by the intellectual activity of the learner. The idea of learning as self-activity will help the student to understand his role in the learning process. St. Thomas is emphatic on this point. He denies that learning can be achieved by a mere transfer of symbols from instructor to student. He declares that the student must be more than a passive listener: "He who teaches is said not to transfer knowledge to the pupil as though the same knowledge numerically which is in the teacher should be produced in the pupil; but through teaching there is produced in the pupil knowledge like that which is in the teacher, educed from potentiality to actuality."¹¹

The role of the teacher, according to St. Thomas, in actualizing the student's capacities or, in other words, in moving the student to self-activity is much like that of the doctor co-operating with nature: "As, then, a doctor is said to cause health in a sick person through the operation of nature, so man is said to cause knowledge in another through the operation of the learner's natural reason."¹² The Angelic Doctor further maintains: "The teacher, then, excites the intellect to knowing those things which he is teaching as an essential mover, leading it from potentiality to activity."¹³

Gilson believes that the most important and worth-while task the teacher has to perform is precisely this task of persuading the student to the effort necessary to learn. He declares:

No master can take his own knowledge out of his own mind and put it in the head of his pupils. The only thing he can do is to help them to put it themselves into their own minds. To the extent that he has achieved this result, a teacher can justly feel conscious of having attained the proper end of his professional activity.¹⁴

INTELLECTUAL BASIS OF ATTITUDE CHANGE

Unless the student understands teaching to be an art in which

¹¹ St. Thomas Aquinas, *De Magistro*, trans. by Mary Helen Mayer in *Philosophy of Teaching of St. Thomas* (Milwaukee: Bruce Publishing Co., 1929), p. 56.

¹² *Ibid.*, p. 53.

¹³ *Ibid.*, p. 59.

¹⁴ Etienne Gilson, "The Eminence of Teaching," *McAuley Lectures* (West Hartford: St. Joseph College, 1953), p. 10.

he co-operates actively with the instructor he will be content with a parrot-like repetition of words, content with the memorizing of conclusions rather than the learning of principles. While a modification of attitudes has a place in classroom practice, these attitudes should be primarily those emanating from the intellectual objective rather than from social or ethical sources. The latter may safely be left to activities outside the classroom. Indeed it is doubtful that moral virtue lies within the scope of teaching at all since the development of virtue results from habits of the will rather than of the intellect. At most, the teacher can enlighten students' intellects concerning the operation and desirability of virtue, but the teacher's usefulness ends here, because he cannot move the will of another.

The Catholic liberal arts college approaches the enlightenment of the intellect to moral virtue through classes in philosophy and theology and believes that the contemplation of truth must not exclude truth about God. The art of inspiring students to the practice of virtue is another problem and will not be discussed here since it lies outside the scope of this paper. Other traditional outcomes of general education such as social or citizenship ends are likewise excluded as they too fall outside the areas of formal instruction. The college's obligations in these fields are provided for through cocurricular activities and through guidance, both adjuncts to the general education program and important to the total development of the individual.

CONCLUSION

In conclusion, then, general education courses in a liberal arts college should be directed toward the development of the skills needed for the intellectual life. As the only institution adequate to develop the intellect, the college must not dissipate its efforts and weaken its principal work by trying to fulfill all the tasks thrust upon it by community pressures. In order to secure the co-operation of the student in the learning process, the nature of teaching and learning should be periodically explained. The student should understand that learning is a co-operative art, should understand the difference between sensitive and intellectual memory, and the importance of actualizing his own potentialities.

The secondary aims of general education—ethical, social, and political perfections—while not to be undervalued or neglected in the larger aspects of education, actually fall outside the scope of classroom instruction, and are, therefore, the province of the counselor, the spiritual adviser, and the activities moderator. The result to be expected from an intellectual general-education program is the possession of the skills and appreciations essential for continued search for truth.

* * *

University of Notre Dame has announced the construction of a new \$3,000,000 seminary. To be known as Moreau Seminary in honor of the founder of the Holy Cross Fathers, it will replace the old building of the same name.

There are nearly nine thousand Catholic students from foreign countries studying in American colleges and universities, estimate officials of the Foreign Visitors Office of the NCWC Department of Education. About four thousand of these students attend non-Catholic schools.

The National School Boards Association will hold its annual convention February 14-16, at the Chalfonte-Haddon Hall Hotel in Atlantic City, New Jersey.

Educational Television and Radio Center, Ann Arbor, Michigan, last month announced publication of a comprehensive report, entitled *An Inventory of Instructional Television Research*, which contains findings of seventy-one research projects dealing with instructional uses of television. The cost is \$1.00 a copy.

Recent additions to the faculty of The Catholic University of America include: Rev. Maximilian G. Duman, O.S.B., who for the past eighteen years taught botany at St. Vincent's College, Latrobe, Pennsylvania, and now joins the University's Department of Biology and Botany; Rev. Marius G. Schneider, O.F.M., who returns to his alma mater to take up teaching in the School of Philosophy, after post-doctorate study in Germany; and Rev. John F. Nevins, who comes to the Department of Religious Education from Central Catholic High School, Troy, New York.

TWO BLUEPRINTS FOR EDUCATION

By Mother M. Eleanor, S.H.C.J.*

CATHOLIC TEACHERS ARE CONFRONTED by a dilemma in trying to keep abreast of the times: How far may they go in applying the theories and techniques of Progressive Education within the Catholic framework? Has Catholic education anything in its own heritage which underlies and validates these same theories and practices? What are the areas of legitimate experimentation compatible with Catholic educational philosophy?

Dr. James J. Cribbin, in his admirable treatment of "Theories and Theorists in American Education," which appeared in successive issues of *The Catholic Educational Review* in 1953, pointed out three errors which Christian educators make.¹ Of the first error he writes:

In the first place, perceiving the deficiencies but not the virtues of public education, they have at times developed a most un-Christian smugness and self complacency. . . . [This] often leads to a wholesale condemnation of all that is new in education. . . .²

The second error, he says, is "diametrically opposite to the first. It consists in a tendency to pad with simian docility in the footsteps of naturalistic authorities, despite the warnings of Catholic educators."³ The third error he describes as "a kind of confusion which hampers Catholic education."

It is clear in the fear of some educators to admit that one of the principal objectives of schooling is fitness for this world. . . . It is clear in the attitude of many toward

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¹ James J. Cribbin, "Theories and Theorists in American Education I," *The Catholic Educational Review*, LI (May, 1953), 300-319; "Theories and Theorists in American Education II," *ibid.* (June, 1953), 378-394.

² *Ibid.*, 391. ³ *Ibid.*, 392.

experimentation. . . . It is clear in the attitude of some toward innovation and change, despite the fact that several Popes have spoken out against organized rigidity and in favor of flexibility which enables the Church continually to adapt its institutions and procedures to the specific milieu in which it functions without compromise of fundamental principles.⁴

Perhaps to these three "errors" one might add a fourth. Catholic educators have perhaps not shared and publicized their own findings sufficiently, and hence when searching for ideas, they turn to the large body of secular educational literature, unaware of the experimentation going on in Catholic schools.

Individual teachers are far too busy to delve into their own Catholic heritage or to make their way discriminately through the vast wilderness of secular educational literature. They lack the time to make their own selection and synthesis. But Catholic educational leadership has charted the way admirably in the three volumes of *Guiding Growth in Christian Social Living*, edited by Sister Mary Joan, O.P., and Sister Mary Nona, O.P.⁵ These volumes have already proved invaluable to countless Catholic teachers; but it may be interesting to lay the theories and practices incorporated in these volumes over against a recent and somewhat popular statement of the present position of Progressive Education by one of its leading exponents, Carleton Washburne, in his book, *What Is Progressive Education?*⁶

TEACHING THE WHOLE CHILD

The first comparisons lie in the realm of theory. They cluster around that much-quoted phrase, "teaching the whole child," and yield both similarities and differences. Insofar as educational theory rests on the scientifically determined facts of child development, there must be areas of agreement between secular and Catholic thought. Where secular teaching denies or disregards the existence of a soul as a part of this "whole child," there must

⁴ *Ibid.*, 393.

⁵ Sister Mary Joan and Sister Mary Nona (eds.), *Guiding Growth in Christian Social Living* (3 vols.; Washington, D.C.: Catholic University of America Press, 1952).

⁶ Carleton W. Washburne, *What Is Progressive Education?* (New York: John Day Co., 1952).

be disagreement. A comparison of Washburne's book and *Guiding Growth in Christian Social Living* shows both this agreement and disagreement. Thus Washburne deduces from modern science that intellectual education, isolated, is an impossibility. "The person's body, his past experiences, his emotions, are all parts of one whole. That's why modern educators speak of education of the whole child."⁷ Thus, too, Monsignor Johnson writes in his introduction to *Guiding Growth in Christian Social Living*: "Human improvement . . . cannot successfully concentrate on one phase of the life of the individual to the neglect of other phases."⁸

Yet the spiritual side, which is so lacking in Washburne's enumeration, is linked to the body in Monsignor Johnson's statement:

The soul does not exist apart from the body, but is united with it in a most intimate and vital manner. . . . Therefore, our physical health, our economic well-being, our social and civic development, all are bound up in the most intimate manner with our moral and spiritual progress. To educate the child means to promote his growth in all these spheres.⁹

The facts of child-development have yielded another well-known dictum: Learning comes best through the child's own self-activity. This point is so central in Progressive Education that it has sometimes been referred to as the Activity Movement. Washburne gives as the "key to the new education" the principle that "children learn the things that have meaning for them. They base their learning on experience."¹⁰ He elaborates his point later in the book: "It is as we act what we learn that the learning becomes part of us. . . . The progressive school is sometimes called the "activity school" because it applies this principle."¹¹ Similarly one reads in *Guiding Growth in Christian Social Living*:

The objective for the education of Christian citizens accepts the principle that real learning takes place only on the basis of experience. Education is an active, not a

⁷ *Ibid.*, pp. 16-17.

⁸ Joan and Nona, *op. cit.*, III, p. 6.

⁹ *Ibid.*

¹⁰ Washburne, *op. cit.*, p. 14.

¹¹ *Ibid.*, pp. 14-15.

passive, process. It is something that the learner does for himself under the direction and guidance of his teachers. It is accomplished by means of self-activity.¹²

The general principle is the same; yet here too there is a subtle difference. The "Progressive" school is a noisier, less ordered one, not so much because the Catholic one is less "free," but because of a difference in what is meant by "activity." While not denying that thinking is a form of "activity"—indeed, John Dewey affirmed that very point¹³—the Progressive educators tend to emphasize the physical; Catholics, while admitting the necessity of including the physical, affirm the primacy of the intellectual. It befits the dignity of a creature who is both body and soul.

Both agree, however, that the needful experience cannot be adequately derived from within the four walls of a classroom. The child's school experience encompasses not only the whole child, but also his whole environment. That environment must be, moreover, as rich as possible. Thus Washburne writes that "school is only a focal point in education. [The child] has far more experience and learns far more at home and in the community than in the school. Instead of shutting the world outside, it takes the child into it and draws it into the child."¹⁴ But *Guiding Growth in Christian Social Living* makes the same point:

It is the teacher's task not only to guide the child's learning in school. . . . [The teacher] must also open new avenues of experience . . . by leading the child to explore and enjoy the outdoor world . . . and by pointing out educational opportunities in the community.¹⁵

EDUCATION FOR DEMOCRACY

Progressive Education puts great emphasis on the fact that it is educating children to live in a democracy. The child must be allowed to experience democracy as well as to learn about it. Thus Washburne writes:

¹² Joan and Nona, *op. cit.*, III, p. 6.

¹³ John Dewey, "Comments and Criticisms by Some Educational Leaders in Our Universities," *The Activity Movement*, Thirty-Third Yearbook of the National Society for the Study of Education, Part II (Bloomington, Ind.: Public School Publishing Co., 1934), pp. 81-86.

¹⁴ Washburne, *op. cit.*, pp. 14-15.

¹⁵ Joan and Nona, *op. cit.*, III, p. 89.

Our best schools today . . . try to train young people for democracy by giving them practice in democracy. The children plan cooperatively with the teacher, and naturally with the teacher's guidance and help, what they are going to do . . . and what kind of order . . . is most conducive to achieving their goals. Thinking, planning and acting together is at the heart of democratic living.¹⁶

Guiding Growth in Christian Social Living makes the same point: "A democratic teaching procedure is given particular emphasis in the following program. Democratic living in the classroom contributes many opportunities for self-control and cooperation."¹⁷ In appraising classroom experience, the teacher must ask: "Does each child have opportunity to share some responsibility in the room? . . . Is there opportunity for the child to help form rules of classroom living? . . . Is the child helped to make choices, form judgments and contribute ideas?"¹⁸ Since any merely theoretical knowledge of democracy has little meaning to a child, the objectives of the Social Studies program in *Guiding Growth in Christian Social Living* include: "To work well with others; to help plan, execute, and evaluate group activities; . . . to weigh facts and see relationships, and to draw right conclusions; to develop qualities of initiative, resourcefulness and cooperation in group work."¹⁹

At this point there is a parting of the ways. Washburne's democracy has no fixed foundations. It is one of the many shifting things in a world of shifting values. Morals, too, are changing. Thus Washburne writes: "Morals differ from place to place within our own country and within various periods of time.... One has to know what the morals of one's own time and community are and has to comply reasonably with them. . . ."²⁰ This is part of Washburne's "education for democracy." It scarcely needs belaboring that Catholic education recognizes unchanging principles underneath the flux of a changing social order and educates accordingly. Directives in *Guiding Growth in Christian Social Living* read as follows:

¹⁶ Washburne, *op. cit.*, p. 40.

¹⁷ Joan and Nona, *op. cit.*, III, p. 80.

¹⁸ *Ibid.*, p. 73. ¹⁹ *Ibid.*, p. 78.

²⁰ Washburne, *op. cit.*, p. 67.

The theme of Our Heritage of Freedom is carried out to show the child how American democracy, and his own life as a Christian citizen, are based on Christian principles of human dignity and liberty and responsibility to God and to fellow man. He learns from history how these principles have been jealously guarded since the beginning of our nation. He must recognize his responsibility for keeping them fixed and unchangeable in our rapidly changing American life.²¹

Hence, when educating for living in this world—to say nothing of educating for the next—the differences inevitably go deep, while externally the similarities are many.

There is another similarity which is deceptive, for it too admits of sharp differences: The democratic method puts self-discipline in the place of autocratic teacher-discipline. Thus Washburne writes: "The discipline of the progressive school attempts to stimulate and prepare for the discipline of life, self-discipline. It tries to help children to see their own goals and to discipline themselves to accomplish them."²² Yet he adds: "Children in a progressive school as well as in a traditional one have to learn to obey laws and persons in authority—including their teachers."²³ *Guiding Growth in Christian Social Living* similarly states:

[Education is not] brought about by some process of stern and strict discipline, predicated on blind acceptance of the dictates of external authority. This would be regimentation. . . . It provides a freedom for children to act with one another toward common and individual goals under the direction of the teacher and so promote the development of character through self-discipline.²⁴

THE PLACE OF THE SUPERNATURAL

The theory is the same—yet with what a difference! Washburne's teacher and child are trying to lift themselves by their own bootstraps. *Guiding Growth in Christian Social Living* saturates the day with the supernatural. But Washburne writes of his school: "Moral education is a by-product, rather than a

²¹ Joan and Nona, *op. cit.*, III, p. 110.

²² Washburne, *op. cit.*, pp. 51ff.

²³ *Ibid.*, p. 54.

²⁴ Joan and Nona, *op. cit.*, III, p. 89.

major part of the school curriculum.²⁵ Distinguishing dogma from what he calls "the religious sense," or "the essence of religion," he nevertheless excludes the latter as well as the former: "That deep religious sense may come from the home. It may come from the Church. It may come by contagion from a teacher in the school who has it. But it cannot be a part of the course of study."²⁶ Not so in *Guiding Growth in Christian Social Living*: "Religion is the warp and woof of life, and it must be the very warp and woof of education."²⁷

Both affirm, however, the need of a favorable atmosphere for achieving the goals of education. Washburne's school is a pleasant place:

The atmosphere of the classroom is warm and friendly. There is order, of course, but the same kind of order that a group of interested adults working together would have. . . . Most of the rules have resulted from co-operative planning by the children themselves.²⁸

"Happy" is the word chosen in *Guiding Growth in Christian Social Living*. It is a good word to select, since happiness comes only when efforts are directed, not to proximate goals only, but to a final goal. "The room should be a place of happy and meaningful experiences."²⁹ It is one in which there is "opportunity for the child to help form rules of classroom living."³⁰ Gone is the ideal of a rigidly maintained uniformity. In the eyes of Washburne, that would not train for citizenship. In the blueprint of Sister Mary Joan and Sister Mary Nona, it would be an ineffective training ground for virtue. Both schools agree on the means, but the end is different. Sanctity embraces citizenship but goes beyond.

Washburne, it is true, is trying to train for character; but his conception of character emphasizes the popular virtues—plasticity, adaptability, coupled with two rather vaguely defined attributes, "farsightedness" and "social-mindedness."³¹ In the

²⁵ Washburne, *op. cit.*, p. 68.

²⁶ *Ibid.*, p. 72.

²⁷ Joan and Nona, *op. cit.*, III, p. 4.

²⁸ Washburne, *op. cit.*, p. 83.

²⁹ Joan and Nona, *op. cit.*, III, p. 73.

³⁰ *Ibid.*

³¹ Washburne, *op. cit.*, p. 62.

Catholic school, "farsightedness" would be there—a view reaching ahead to man's earthly future, and then beyond, from earth to heaven. "Social-mindedness" would be there—indeed, the whole program is termed "growth in Christian social living." But firmness, the unchanging, must counterbalance plasticity and change. Children need to "live and do," not merely sit and listen,³² but the Catholic classroom must take cognizance of the fact that the law of the members wars against the law of the mind.³³ It recognizes the existence of concupiscence and plans accordingly. "These drives and urges need to be brought to heel."³⁴ A nice balance must be maintained. The two classrooms, externally similar, will therefore also be different.

That same surface similarity and inner core of difference runs through the two curriculums. Since both are training for citizenship in this very confused present, the problems of society take a leading place in both schools. Washburne's children study "history, geography, political science and economics, pulled together in social studies."³⁵

This work is focused on the problems with which mankind is beset. Their daily experiences in meeting immediate problems together is extended to an understanding of the larger society and how . . . they can bring their increasing knowledge to bear on these problems."³⁶

Guiding Growth in Christian Social Living outlines an extensive and enriched Social Studies program, giving among its objectives: "To grow in understanding and appreciation of people in the home, community, nation and world. To understand how the life and work of people in our own and other regions is influenced by their physical life and resources."³⁷ Both programs stress the interdependence of peoples. Washburne's goal is a good goal. It envisages a successively widening loyalty: "The circle enlarges continuously until we see nations and groups of nations which, if they work for their own selfish well-being at the expense of

³² Joan and Nona, *op. cit.*, III, p. 7.

³³ Rom. 7:23.

³⁴ Joan and Nona, *op. cit.*, III, p. 8.

³⁵ Washburne, *op. cit.*, p. 153.

³⁶ *Ibid.*

³⁷ Joan and Nona, *op. cit.*, III, p. 79.

the rest of the world, plunge the world into disaster."³⁸

But it is a natural goal, a limited goal, when set side by side with the Mystical Body of Christ. *Guiding Growth in Christian Social Living* takes that goal and elevates it, penetrating it with the Christian vision. It preserves each subject in the curriculum as something needing attention and mastery, yet correlates them, so that the child sees wholes rather than parts. Washburne's fusion plan inevitably slights some areas.

METHODS AND TECHNIQUES

When it comes to methods of instruction, both books advocate the unit plan of instruction, with emphasis on understandings and attitudes rather than on mere rote memory. According to Washburne: "Work is organized around problems and "projects" rather than following a logical arrangement of separated subjects."³⁹ According to Sister Mary Joan and Sister Mary Nona: "A unit is drawn from more than one subject-matter area. It provides for numerous learning experiences which are unified by their direction toward a central theme or problem."⁴⁰ Progressive schools vary in the degree to which units are proposed by the teacher or by the children, but both pupil initiative and teacher guidance are present. *Guiding Growth in Christian Social Living* states that "the unit should be of the teacher's own making," but there should be "individual and group planning, purposeful discussion and cooperative work on the part of the children."⁴¹

Washburne realizes that in his plan the basic skills may suffer unless expressly provided for. However, "the progressive teacher recognizes the wide range of differences among her pupils . . . and provides work . . . suitable to each child or group of children."⁴² He would find Catholic educators in agreement with him. One reads in *Guiding Growth in Christian Social Living*: ". . . practice in skills must be planned in terms of individual needs. Periods of drill are meaningless for children who do not need them; for such children the time might be better given to learning activities

³⁸ Washburne, *op. cit.*, p. 63.

³⁹ *Ibid.*, p. 91.

⁴⁰ Joan and Nona, *op. cit.*, III, p. 269.

⁴¹ *Ibid.*

⁴² Washburne, *op. cit.*, p. 89.

which will be of more profit to their growth."⁴³

Both recommend the enrichment of learning by the use of community resources, excursions, audio-visual materials, dramatizations, and kindred techniques. Washburne says of his school:

It . . . takes the youngsters out into the community, to see how people live and work and play together, and back in the classroom it helps them analyze what they have seen. . . . And it makes much use of "audio-visual aids"—motion pictures, "film strips," . . . radio, television, posters, pictures of all sorts. Through these, things too far away to be visited directly can be made real and vivid to the children.⁴⁴

Guiding Growth in Christian Social Living gives a whole chapter to what it calls "Study Tours," but adds: "Circumstances do not always permit a study tour, . . . but there are many visual aids which offer vicarious experiences."⁴⁵ It offers the same list as does Washburne, adding that these tours and vicarious experiences "make concrete the children's learning experiences."⁴⁶

Both schools stress creativeness in the arts—painting, dramatization, folk-dancing, creative writing. Washburne writes:

Progressive schools are alive with the singing of folk songs and good music, with rhythm bands . . . for little children and orchestras and bands for older children. They are colorful with the original paintings of the youngsters, with murals and room decorations and scenery painted for dramatics. . . . There is dancing—folk dances, square dances, and rhythms. There are "creative dramatics"—plays made up by the children themselves. . . . And there is "creative writing"—original stories and poems.⁴⁷

But Washburne's school has no monopoly on these things. *Guiding Growth in Christian Social Living* lists all of these activities. They are a part of classroom activity,⁴⁸ and are the subjects of a rich variety of "clubs"—puppet clubs, handicraft clubs, music and science clubs. They figure in assembly programs, planned

⁴³ Joan and Nona, *op. cit.*, III, p. 88.

⁴⁴ Washburne, *op. cit.*, p. 23.

⁴⁵ Joan and Nona, *op. cit.*, III, p. 321.

⁴⁶ *Ibid.*, p. 322.

⁴⁷ Washburne, *op. cit.*, p. 147.

⁴⁸ Joan Nona, *op. cit.*, III, pp. 80-81.

and carried out by the children, including dramatics, fiestas, art exhibits, folk dancing, and music.⁴⁹

Obviously, such an educational program needs a different kind of evaluation and reporting to parents, and both books recognize this fact. Washburne writes that "the traditional report card is not used in progressive schools."⁵⁰ ". . . the progressive school tries to give parents a knowledge of what each child is accomplishing in accordance with that child's readiness to learn. It does not compare him with the rest of the children. This calls for a different kind of report."⁵¹ And he adds: "The education of our children is an intimately cooperative enterprise in which teachers and parents are partners. . . . There must be a friendly rapport between teachers and parents."⁵² *Guiding Growth in Christian Social Living* advocates particularly the parent-teacher conference as a method of reporting:

The personal conference has replaced the traditional report card in a number of parochial schools. In these schools it has been found that parents welcome the opportunity of meeting the classroom teacher. . . . This evaluation is not limited, as in the traditional report card, to the measurement of scholastic progress in the arbitrary system of letters or grades. There is an opportunity in the oral report to evaluate growth in terms of the whole child.⁵³

Obviously, either of these educational blueprints requires a rather special kind of teacher. According to Washburne, the teacher, who "is the key to any kind of education," must, in a progressive school, "feel the spirit of progressive education and have a basic understanding of it."⁵⁴ "The teacher must be an educated person in the best sense of the word, interested and informed in regard to local, national and world affairs."⁵⁵ She must know how to teach what she knows. Above all, she must have "a warm, sympathetic interest in children and youth and

⁴⁹ *Ibid.*, pp. 350ff

⁵⁰ Washburne, *op. cit.*, p. 90.

⁵¹ *Ibid.*

⁵² *Ibid.*, pp. 139-140.

⁵³ Joan and Nona, *op. cit.*, III, p. 357.

⁵⁴ Washburne, *op. cit.*, p. 82.

⁵⁵ *Ibid.*

respect their personalities.⁵⁶ So too one reads in *Guiding Growth in Christian Social Living*: "The guidance offered by the school is largely realized for the child in the teacher who instructs and inspires, who gives example and guidance during the school day."⁵⁷ She should do all in her power to make herself adequate to this role, and should "avail herself of all human means to promote the growth of the child."⁵⁸ But she has an added task, for she must train children to be citizens of two worlds. But so too she has an added resource. She does not work alone. St. Paul is quoted in this connection by the authors of *Guiding Growth in Christian Social Living*:⁵⁹ "We are God's helpers; you are God's tillage, God's building."⁶⁰

ALL THIS AND HEAVEN TOO

The educational principles enunciated in these pages are familiar to anyone conversant with the educational literature of the past two decades. It is for the purposes of comparison that they are reiterated here in the words of these two volumes. Such a comparison, highlighting the areas of agreement and disagreement, may help Catholic educators to avoid all three of the errors listed by Dr. Cribbin. One may perhaps conclude that there is not much which is good in Washburne's book that is not found, adapted and baptized, in *Guiding Growth in Christian Social Living*; but there is very much in the latter that is not in the former. There is, to borrow the title of a popular American novel, *all this and heaven too!*⁶¹ For the disparity lies in the vast, all-important area of the place of God in the curriculum, the spiritual nature of the child who is being taught, and the role of grace in the educative process.

To deny that Catholic education has learned—and can learn—from secular experimentation would be contrary to the truth. Yet it is well to remember that Christ Himself led the way in individualizing instruction.⁶² He made it an active process for the

⁵⁶ *Ibid.*

⁵⁷ Joan and Nona, *op. cit.*, III, p. 20.

⁵⁸ *Ibid.* ⁵⁹ *Ibid.* ⁶⁰ I Cor. 3:9.

⁶¹ Rachel Lyman Field, *All This and Heaven Too* (New York: Macmillan Co., 1938).

⁶² William H. Russell, *Jesus, the Divine Teacher* (New York: P.J. Kenedy and Sons, 1944); pp. 260-326.

learner and constantly rendered it pictorially concrete. So too, St. Thomas Aquinas brought out the idea of the learner as an active agent, in his discussion of the question: "Can one be called his own teacher?"⁶³ The Church—the mother of art, music and drama—has always made use of audio-visual aids in her task of teaching. What else are her stained glass windows, her statues, her medieval tropes that developed into liturgical drama, all the tactful, visual, and auditory aspects of her liturgy? The author of this article knows of a little *Book of Studies*, published in 1863 for the use of a Catholic teaching Sisterhood, which recommends methods and techniques of teaching that secular educators have "discovered" in this century.⁶⁴ Doubtless tucked away in the annals of other religious congregations there is a similar testimony to the imagination and ingenuity of Catholic educators.

And so, it is true to say that this blueprint for a truly Catholic school has precedents for many of its features in its own Catholic heritage, however much it may owe to twentieth century secular experimentation. It has also always been the method of the Church to adapt and elevate to its own use whatever is good in the surrounding culture. It is one way in which God "writes straight with crooked lines."⁶⁵

In concluding, it is needful to recall that even the best of blueprints is not yet a building. Lack of funds and limited personnel may make that building difficult of attainment. Yet the ideal is there for each to strive for, learning from whatever source lies open, rejoicing in what the past has given, in what the future promises, counting always on a help which no earthly agency can bestow. *Unless the Lord build the house, they labor in vain who build it.*⁶⁶

⁶³ St. Thomas Aquinas, *Truth*, trans. James V. McGlynn (Chicago: Henry Regnery Co., 1935), II, pp. 87-90.

⁶⁴ *Book of the Order of Studies in the Schools of the Sisters of the Holy Child Jesus*, printed privately, 1863.

⁶⁵ Quoted by Paul Claudel in *The Satin Slipper* (New York: Sheed and Ward, 1945), p.x.

⁶⁶ Ps. 126:1.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE ATTITUDE OF THE AMERICAN FEDERATION OF LABOR TOWARD FEDERAL AID TO EDUCATION by Robert J. Smith, M.A.

For over 40 years the American Federation of Labor has been seeking aid from the federal government for the schools of the nation. From the second decade of this century when aid for vocational training was obtained until the present when general aid programs are being presented to the Congress for approval, the AF of L has been very active among the interested pressure groups. This dissertation presents the results of the AF of L's convention activity and its proposals regarding aid to education as found in the Federation's archives. Public documents, such as Senate Committee reports in which the testimony of a representative of the AF of L is recorded, were also consulted.

The results of this investigation show that the AF of L has always been in favor of a program of federal aid for education so long as the program was organized along lines that would insure aid for the teachers, for all the pupils, and would not discriminate against any one group.

THE ATTITUDE OF THE CONGRESS OF INDUSTRIAL ORGANIZATIONS TOWARDS FEDERAL AID TO EDUCATION by Reverend John O. McCaslin, M.A.

The Congress of Industrial Organizations has shown a vital and growing interest in the nation's schools since its inception in 1935. The purpose of this dissertation was to show how that interest developed in the course of the CIO's brief history and to present the testimony of representatives of the CIO on any proposed legislation regarding federal aid for the schools.

Information was gathered from the following documents: the speeches, pamphlets, and publications of the CIO, especially its

* Microfilms of M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

monthly organ, *Economic Outlook*, federal publications, especially the hearings of the various Congressional committees which concerned themselves with federal aid legislation. These sources have demonstrated the constant demand of the CIO for general federal aid on almost every bill that has been proposed in Congress. Federal aid for school construction, for labor education extension service, for the school lunch program, and for library services has consistently been demanded by CIO representatives.

STATE CONTROL OF THE CURRICULUM IN SECONDARY SCHOOLS by
Sister M. Aniceta Redmond, S.M.I.C., M.A.

This study investigated factual data concerning the extent and the manner of control exercised by the states over the curriculum in the secondary schools of the 48 state school systems. The study includes not only a description of the status of present control, but also presents an evaluation of current practices and indicates trends in the light of comparison with the kinds of control found in earlier years.

The writer concluded that control has been exercised indirectly rather than directly, that is, administrative officials act through the power conferred upon them rather than through direct legislative enactments. In vesting state departments of education with authority, the legislature has opened the way for control.

Forty-two states have legislative prescriptions which pertain to the secondary-school curriculum, but the enactments within each state are few. Likewise, the minimum legal requirements in the various states are remarkably similar. On the other hand, the state departments of education while requiring a somewhat similar total number of units for graduation differ widely in the number of specific subjects required within this total body of units.

The problem of college-entrance requirements is decreasing as requirements now tend to be away from subject patterns towards qualifications of students for possible success in college. The need is for close co-operation between legislators and school authorities that will result in more flexible and adaptable curricula.

THE REQUIREMENTS AND AIDS OF THE FORTY-EIGHT STATES IN REGARD TO THE NON-PUBLIC ELEMENTARY SCHOOLS by Francis R. Fowerbaugh, M.A.

The purpose of this dissertation was to investigate the requirements and aids of the 48 states in regard to the non-public elementary schools as revealed in the laws of the states.

The results of the investigation showed that in general the requirements were: compulsory attendance, keeping of daily attendance registers, approval and registration of schools, teacher certification, oaths of allegiance, inspection and visitation, academic subjects taught in English, studies in state history and constitution, studies in physiology, safety, and hygiene, fire drills and fire prevention measures, and display of flag and patriotic exercises. The states aided the non-public schools by tax-exemption, use of public school facilities, free transportation and free text books. The writer concluded that there did not seem to be undue coercion of private schools and that the laws seemed to have worked for the good of the schools.

A COMPARISON OF THE SOCIAL DEVELOPMENT OF MENTALLY RETARDED PUPILS IN REGULAR CLASSES AND IN SPECIAL CLASSES IN JUNIOR HIGH SCHOOL by Mary R. Parker, M.A.

This study is a comparison of the social development of 33 mentally retarded pupils in regular junior high school classes with the social development of 41 mentally retarded pupils in special classes in junior high school.

The California Test of Personality, Form A, was administered to both groups in October; Form B was administered to both groups in May of the same year. The California Test of Personality yields three important scores: self adjustment, social adjustment, and total adjustment.

A statistical comparison of the social development of these pupils was made by computing the critical ratios for the difference of the means between the October and May tests. No significant difference was found between the means for the October and May scores of the regular class group. A significant difference was found between the means for the October and May scores of the special class group. This would indicate that mentally

retarded pupils in special classes in junior high school tend to make greater progress in social development than mentally retarded pupils in regular classes.

SEVENTH AND EIGHTH GRADE CHILDREN'S CONCEPT OF CATHOLIC MISSIONS by Sister Mary Clement Sheehy, S.S.C., M.A.

This dissertation aimed to test upper grade children's knowledge of religious doctrines basic to missionary work and to analyze the understandings of certain concepts according to the levels of maturity of thought manifested in the answers. One hundred eleven Catholic school children were interviewed.

An analysis of the results suggested the following conclusions: (1) Upper grade children's understanding of basic truths of religion leaves much to be desired. (2) Missionary implications of religious truths need to be pointed out more clearly to children. (3) Frequent reviews of the meaning of prayers such as the Our Father are necessary in the classroom.

AN EVALUATION OF LANGUAGE BOOKS FOR THE ELEMENTARY GRADES BASED UPON CRITERIA ESTABLISHED BY USING GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING by Sister Mary Rose O'Brion, S.M., M.A.

This dissertation aimed to determine the points of recommendation for five series of language textbooks that are widely used in the elementary school. Definite criteria based upon the principles set forth in *Guiding Growth in Christian Social Living* were established and the five series were analyzed and rated on this basis. The results of the rating obtained showed the strong and weak points of each of the series and led to definite recommendations.

AN ANALYSIS OF THE CONTENT OF TEN COURSES OF STUDY IN ENGLISH FOR THE JUNIOR HIGH SCHOOL by Sister M. Borromeo Mattimore, O.S.B., M.A.

This study is an investigation of the content of ten selected courses of study in English for the junior high school that are being used by the more important school systems throughout the country. The study reveals the current emphases and the tendencies in the teaching of English in the junior high school at the present time.

HIGHER EDUCATION NOTES

Students should be charged the real cost of their education, paying what they can as students and the balance after graduation, proposed Very Rev. Paul C. Reinert, S.J., president of Saint Louis University, last month. Speaking at the University's mid-year commencement, Father Reinert pointed out that each student actually receives a subsidy covering a substantial part of the cost of his education. He suggested that Saint Louis charge at least \$1,000 instead of the present tuition of \$600. According to a survey of 35 institutions, made by *The New York Times* (January 20, 1957, p. 70), 13 of the 28 private colleges and universities included will charge \$900 or more next year.

Under Father Reinert's plan, a student who could not pay the total amount of tuition while in school could be asked to sign a note signifying a moral obligation to pay the remainder after graduation. Benefactors might be found who would be willing to establish revolving funds upon which colleges could draw until the amounts being loaned to present students are equalized by the amounts coming in from previous students. The plan, he maintained, would place college education at its true value in the public eye by fixing its price at actual costs, would allow corporations and foundations to assist higher education on a sound, constructive basis and would allow university administrators to become the intellectual leaders they are supposed to be rather than the fund-raisers they actually are today.

Reduce time required for graduation for gifted students, recommends Amherst College's Special Alumni Committee on Admissions in a recent report to Amherst's president. The four-year requirement, the Committee says, is not necessarily best for all. Among other recommendations of the Committee whose chairman is Philip H. Coombs, secretary of the Fund for the Advancement of Education, are: (1) Admit gifted students with advanced credit. Under this plan and the reduced-time plan, some students will spend less than four years on campus and will

thereby free some space for additional students. (2) Lengthen the academic year to make better use of physical facilities which are now idle for part of the year. (3) Train more secondary school teachers. (4) Provide a center where teachers already in the field could come for summer refresher courses.

Co-operative faculty projects in teacher education are working out successfully in a number of colleges and universities, reports the Council on Co-operation in Teacher Education in its December, 1956, *Newsletter*. These projects are designed to bring the wisdom and competence of college departments other than that of education to bear on the problem of giving teacher trainees the best the institution has to offer for developing the knowledge and skill needed in their respective teaching fields. The plans being carried out in seven universities, often also with the co-operation of elementary and secondary school principals, are described in detail in the *Newsletter*, which is available without charge upon request at the American Council on Education, 1785 Massachusetts Avenue, N.W., Washington 6, D.C.

The American College Fund, established last year to serve as a depository for donations from corporations, foundations, and individuals interested in providing assistance to colleges that need to overcome only minor deficiencies in order to obtain full recognition by their regional accrediting associations, made its first "quality-advancement grant" in January. The grant, \$25,000, was given to Ohio Northern University. According to the Fund's program, worthy colleges upon obtaining full accreditation could qualify for eligibility in state or regional college fund-raising foundations. Some recent foundation grants were limited to colleges which were accredited by the regional associations.

Another organization assisting the small non-regionally accredited colleges in overcoming their deficiencies is the Council for the Advancement of Small Colleges whose membership now comprises some sixty institutions. Its headquarters are at Salem College, Salem, West Virginia.

Opportunities to study abroad, announced recently by the Institute of International Education, include fellowships for study in

Switzerland, the Netherlands, Cuba, Germany, Italy, and Austria. For study at the University of Havana during the 1957-58 academic year, there is the Father Felix Varela Fellowship, which is offered by the Cuban-American Cultural Institute in honor of the widely-known Cuban educator who lived more than half his life in the United States as Auxiliary Bishop of Baltimore and New York. Now available are 60 fellowships for study in Germany, 8 in Austria, 6 in Italy, and 3 in the Netherlands. A bachelor's degree is required; in a few instances, a master's. Applications and further information may be obtained from the Institute, 1 East 67th Street, New York, New York.

Problem of residents without residence was solved in an unprecedented community venture by the College of the Holy Names and Mills College, both in Oakland, California. With the beginning of the second semester last month, dormitory facilities had not been completed on the new campus of the College of the Holy Names. A residence had to be found for nearly a hundred students and sisters. Nearby Mills College had a building, Graduate House, which was not being used. Long friendship between the two institutions made arrangement for the use of this building by the College of the Holy Names easy. Students and sisters residing there will go by bus to the College's new campus until the dormitories are finished. Mills College has added to its extracurricular program a new activity, entertaining the guests from Holy Names.

Seton Hall University's lease of part of the Jersey City Medical Center for its College of Medicine and Dentistry was declared legal by unanimous approval of the New Jersey Supreme Court in January. The Court rejected claims that Jersey City should have leased the buildings by public bidding, that the buildings actually are not surplus to the city, and that the annual rental of \$275,000 is inadequate. On the issue of violation of the tenet of separation of church and state, the opinion stated that this issue is premature until it can be shown that the city has delegated unlawful authority to the religious institution.

College credit via televised courses is being offered for the third consecutive year by Marywood College, Scranton, Penna.

SECONDARY EDUCATION NOTES

Seven new secondary schools will be built in 1957-58 by the Archdiocese of New York, His Eminence Francis Cardinal Spellman announced last month. The new secondary schools together with ten new elementary schools will cost \$18,000,000. This new construction will provide facilities for some 9,600 elementary and secondary school pupils, boosting the enrollment in schools of the Archdiocese to more than 225,000 pupils.

Two Science Talent Search finalists this year are from Catholic secondary schools; there are in all forty finalists. For the third consecutive year a student taught by Sister M. Lauretta, S.S.N.D., at Columbus High School, Marshfield, Wisconsin, has qualified for the finals. He is Robert Adler, a senior at the school. The other Catholic school finalist is Philip Ryan, a senior at Archbishop Stepinac High School, White Plains, New York. The forty finalists, who will go to the national exhibit of Science Talent Search projects in Washington, D.C., March 7, were selected from 20,145 contestants.

Three Voice of Democracy essay contest semi-finalists are from Catholic secondary schools; the semi-finalists total twelve, of whom four were picked as winners February 22, (too late for reporting here). The three Catholic school semi-finalists are: Kan Stanton, senior at St. Mary's Central High School, Bismarck, North Dakota; Shirley Jean Rollinson, senior at Sacred Heart Academy, Honolulu; and Judith Buonaccorsi, senior at Bishop O'Dowd High School, San Leandro, California. The contest is sponsored by the National Association of Radio and Television Broadcasters, the Radio-Electronics-Television Manufacturers Association, and the United States Junior Chamber of Commerce.

Our brightest teen-agers are not bookworms; they are able students with a surprising number and variety of extracurricular and community activities, concludes John M. Stalnaker, president of the National Merit Scholarship Corporation, after a study of

the personal records of the Merit Scholars of 1956. The results of Mr. Stalnaker's study are in the first annual report of the National Merit Scholarship Corporation, which was released last month.

These bright students came from every rank and station in the economy; their fathers are everything from a barber, school principal and business executive, to a policeman, cook and executive vice president. A significant number of the Merit Scholars could not have gone to the college they are attending had not the Merit Scholarship helped bear the cost. Over half of these students are enrolled in science and engineering courses.

It is generally supposed that the college aptitude tests used in selecting the Scholars tend to favor students from large high schools, usually located in metropolitan areas. Nevertheless, 71 of the 556 winners in 1956 came from high school classes of 50 or less, and only 82 from really large schools with over 500 in the graduating classes. Seventeen well-known colleges were chosen by half of the group. Privately endowed colleges were selected by 81 per cent of the total group. Two-thirds of the students are in colleges within 500 miles of home and one-third are less than 100 miles away.

This year, 750 additional Merit Scholars will be selected, backed by \$3,750,000. By next fall there will be 1,300 Merit Scholars in college.

College Entrance Examination Board tests were taken by 237,000 candidates for college admission in 1955-56, according to the 1955-56 annual report of Educational Testing Service. This number represents an increase of 39 per cent over the number of candidates taking the tests in the previous year. Though all who took the tests in 1955-56 may not have entered college in the fall of 1956, it is interesting to note that, according to U.S. Office of Education reports, the number of students who enrolled for the first time in a college or university in the fall of 1956 was 723,000. It is understood that some of those included in this latter number may have been registering as graduate students. It seems safe to assume, however, that a little less than a third of those who enter college for the first time take the CEEB tests.

ELEMENTARY SCHOOL NOTES

National spelling contest winners for the years 1954, 1955, and 1956 include two Catholic School pupils. This fact as well as other interesting ones was disclosed by Daniel R. Chadwick of Sunnyslope Elementary School, Phoenix, Arizona, after a survey of the 182 schools of the contestants who competed in the finals of the National Spelling Bee annually sponsored by the Scripps-Howard newspapers. Thirty-five of these schools were Catholic. In the three-year period covered by this survey, William Cashore of St. Helena School, Center Square, Pennsylvania, won the final contest in 1954, while Sandra Sloss of St. Joseph School, Granite City, Illinois, achieved the same goal in 1955. Another bit of information which the study brought to light is that the Massachusetts State representative in the finals has been a pupil from St. Margaret School, Lowell, for the past three years. St. Margaret School is the only school ever represented in the contest to win such a distinction.

Gifted children pose a uniquely challenging problem to educators. Yet there is little unanimity on how a gifted child is to be identified or on just what should be done for him. Paul Witty of Northwestern University told the American Association for the Advancement of Science at its recent annual conference in New York that it takes more than an intelligence test to identify the gifted. Many opportunities should be provided for children who supposedly are superior to express special abilities.

Any child should be considered gifted whose performance in a valuable line of human activity is consistently remarkable. As an example, Dr. Witty described the use of a symbolic and imaginative movie to determine creative writing ability in 2,000 elementary school pupils. After seeing the film which had no dialogue or narration, pupils were asked to write a story or poem to accompany it. About 10 per cent of the resulting compositions were outstanding, suggesting potential writing ability. Pupils gifted in science, Dr. Witty holds, are typically characterized by high verbal ability, high mathematical ability, and superiority

in various aspects of science. They are also distinguished by a "drive or determination to use their abilities as well as by a searching, inquiring attitude."

In an effort to ascertain what is being done for gifted children in New York State, the Elementary School Bureau of the State Department of Education recently asked school superintendents in 302 districts, village, and cities to describe the provisions made for these pupils. Replies from over two hundred superintendents indicated that two basic approaches to the education of this type of children are currently being used in New York State: (1) acceleration or "skipping" a grade, and (2) the "special class" approach. Many schools use a combination of the two but the common method, particularly in rural areas where special classes are out of the question, is to accelerate or skip the bright student over the next normal grade. Most supervisors, while employing the "skip" method, do not feel that this is the best way to handle the problem. A third possibility that the survey suggested is part-time honors classes which tend to bring bright pupils together for mutual stimulation.

What influence does intensive reading and discussion of biography have on the development of moral character during adolescence? H. C. Lodge of Los Angeles State College undertook a study to determine experimentally whether at the eighth-grade level the adolescent's concept of moral character is affected by the study of biography. A group of 160 eighth-grade boys and girls in six classes in two communities in California took part in the experiment. Before beginning the unit of study on American historical biography the participants wrote a composition on "The Person I Would Like To Be Like." This type of composition was written again at the conclusion of the unit, and once more eight weeks later.

The results of both direct and indirect measurement revealed that the study of biography had little or no effect on the value systems of these pupils. It seems that the influence of adults personally known to these pupils was greater than any other influence in the formation of conceptions of the persons they would like to become. An analysis of the character traits specifically mentioned in the third set of compositions indicated that

the traits which these youngsters were most concerned about possessing were two related constellations of traits centering about being friendly and easy to get along with, and a third constellation of traits grouped around honesty.

Method of grouping used in organizing classes for the teaching of arithmetic apparently makes little difference with regard to promoting subject-matter achievement. This is the conclusion of Darrell Holmes and Lois Harvey subsequent to an experiment in which two third-grade, two fourth-grade, and two sixth-grade classes in San Diego, California, participated. One class of each grade was divided into two arithmetic groups which were maintained for the entire scholastic year. Flexible grouping, i.e., a plan in which the teacher taught the class as a whole whenever new materials were introduced and then divided the class into groups on the basis of accomplishment in this particular group, was used in the other class of each grade. Achievement tests in arithmetic, in addition to aptitude tests and sociometric scales, were administered at the beginning and at the end of the year.

Regardless of the method of grouping used, grouping did not increase already existing differences in knowledge of arithmetic. Specifically, pupils who were at or above grade level in arithmetic at the beginning of the year did not necessarily learn more arithmetic than did pupils who were below grade level at the beginning of the year. The method of grouping appeared to have no differential effect on the attitudes of the children toward arithmetic, though in both sets of classes the attitude toward this subject was less favorable at the end of the year than at the beginning.

Effect of early school entrance on the scholastic achievement of elementary school children in the Austin, Texas, public schools was studied by L. B. Carter of that city and reported in the October, 1956, issue of the *Journal of Educational Research*. Some experienced elementary teachers are of the opinion that the lack of maturity of most underage pupils is the major cause of the failure of these pupils to meet normal academic requirements throughout the elementary school period. Carter put this hypothesis to a test by measuring the achievement of

fifty underage and fifty normal-age children in seven elementary schools of Austin over a period of five years.

From the resulting data it appears that the chronologically older child has the advantage in academic achievement over the younger child when given the same school experiences. Eighty-seven per cent of the underage children did not equal the scholastic accomplishment of the normal-age children. In general, the degree of achievement attained on the first achievement test tended to remain constant throughout the years of elementary schooling. The underage pupils making lower scores on the first achievement test did not overcome this inferior position in the remaining years in the elementary school.

The factor of chronological age seemingly has more effect on boys in relation to academic achievement than on girls. The underage boys made lower scores and fewer high scores than did the underage girls. Another interesting conclusion yielded by this investigation is that there was no significant difference in the achievement of normal-age girls and underage girls in arithmetic but in spelling, reading, and English the achievement of normal-age girls was significantly higher than that of the underage girls.

"Teacher must be popular yet to aim at popularity is perhaps the greatest mistake a teacher can make," wrote James E. Royce, assistant professor of Psychology, Seattle University, in a recent issue of *Education*. The so-called popular teachers who were singly described by elementary pupils as "He's swell" or "She's wonderful" are rarely the same as those who rate highest when looked back upon. In later years the highest praise is couched in typical comments as "He was just," or "She was fair," or "She worked us hard, but we really learned something."

In the classroom there is no substitute for solid knowledge on the part of the teacher. Still the teacher is not just an intellect walking around on two legs. No amount of teacher knowledge is adequate unless it increases the pupil's ability to learn by himself. The role of the teacher is to stimulate the pupil to mental activity. If the teacher would learn how to handle this role she must study the method of the great master teachers.

NEWS FROM THE FIELD

The Bread of Angels is needed frequently by the children of men, said His Excellency Most Reverend Richard J. Cushing, Archbishop of Boston, last month in an address at the Boston College School of Education in which he proposed a plan to promote daily Communion in schools and colleges. His Excellency suggested that the Holy See be petitioned to approve a plan whereby the Eucharistic fast be mitigated so that students who had eaten breakfast at home might receive Holy Communion at lunch-hour Masses in their schools.

Basing his argument on the teachings of St. Thomas Aquinas, Pope Pius XI, and Pope Pius XII, the Archbishop maintained that the proper and immediate end of Christian education is Christian perfection, that Christian perfection consists chiefly in charity, that it is charity which unites us to God, and that "Holy Communion worthily received is the most efficacious means not only for increasing sanctifying grace in the soul but for uniting it with Christ in a union so intimate and perfecting that Our Lord does not hesitate to say: 'As I live by the Father, so he that eateth my flesh and drinketh my blood, abideth in me and I in him.'"

For students to receive Communion in their parish churches, return home for breakfast, and then get to school, and to do this daily over the years, he declared, "requires in many cases nothing less than heroism." He stated that in his opinion "the main reason why so few receive daily is that for the vast majority it is a moral, if not a physical, impossibility."

His Excellency criticized the apparent incongruity between Catholic educational theory and practice evidenced by the fact that so many Catholic young people attend classes within a few yards of a church or chapel where the Blessed Sacrament is reserved and neither hear Mass nor receive Holy Communion as a regular daily activity.

The Archbishop said that he was prompted to suggest his plan for a solution of this problem by the concern expressed

by Pope Pius XII in the Apostolic Constitution "Christus Dominus" over the difficulties boys and girls have in going to Holy Communion before school. The new Eucharistic fast legislation, he pointed out, allows the faithful to receive Holy Communion whenever Mass is offered in the evening, provided they observe a fast of three hours from solid food, and one hour from non-alcoholic beverages and from alcoholic beverages from the previous midnight.

"Were the Holy See to allow the same conditions with respect to the fast in the forenoon for all involved in the good work of Catholic education," he maintained, "it would then be possible for those who wished to do so to receive Holy Communion daily at a Mass celebrated shortly before the midday lunch."

This educational privilege, he claimed, would meet the exigencies of a situation here in America which in many respects is unique and which has effectively resisted thus far whatever efforts have been made to establish in the lives of young people the habit of daily Communion.

A large section of the Archbishop's talk was devoted to answering possible objections to his plan from moral and administrative points of view. The complete address was printed in the February 2 issue of *The Pilot*, official weekly of the Archdiocese of Boston.

Chaplain Kapaun Memorial High School, in Wichita, Kansas, will be dedicated on May 12 by His Eminence Francis Cardinal Spellman, at the invitation of His Excellency Most Reverend Mark K. Carroll, Bishop of Wichita, who will celebrate the dedication Mass. The new school for boys, the first of its kind in this section of Kansas, is named after Father Emil Kapaun, the heroic Kansas priest who died in a Communist prison camp in 1951.

The institution, which will be operated by the Jesuit Fathers, is a fitting tribute to Father Kapaun as a hero and also as one who had a special interest in Catholic education. Between his periods of service as chaplain in World War II and the Korean War, Father Kapaun studied in the Department of Education of The

Catholic University of America, where he received the Master of Arts degree.

A charge that parochial school interest hurts public schools, embodied in a resolution adopted unanimously at the annual meeting of the National Lutheran Council, held recently in Atlantic City, could not be substantiated by the delegates principally involved in its adoption when they were asked by the National Catholic Welfare Council to cite any instance where interest in parochial schools had undermined public education. The National Lutheran Council represents eight Lutheran bodies with an announced membership of five million persons. It is reported that several groups represented in the Council conduct parochial schools, but the group with the largest number of Protestant parochial schools, the Lutheran Church-Missouri Synod, is not a member.

The resolution, which was generally reported in secular newspapers as critical of Catholic as well as Lutheran parochial schools, read:

Be it resolved that the council recognizes the legitimate place of parochial schools in the total education program, as well as the special need for such schools under certain circumstances;

That the council, however, expresses its conviction that in our country public schools constitute the chief instrument of general education for children; and that the council registers its grave concern over situations where interest in parochial schools has led to indifference and even opposition to adequate provision for the public school needs of a community.

The resolution was a substitute for one which met with opposition when presented to Council delegates because it seemed to give equal weight to public and parochial schools. Author of the substitute was Rev. O.H. Hove, secretary of the Evangelical Lutheran Church of America, Minneapolis.

Contacted in Minneapolis by NCWC News Service, Rev. Mr. Hove said that he could not cite any instances where interest in parochial schools had undermined public education.

Attorney Harold LeVander, a leading Lutheran layman from South St. Paul, and a delegate to the meeting, was reported to

have charged that "our [Lutheran] parochial schools" were being used "as a means for defeating bond issues for public schools." He was also reported to have declared that a similar trend was evident in areas with large Catholic populations where parochial school advocates worked to get public school bonds defeated on the grounds that they were already supporting their own schools.

According to NCWC News Service, when contacted in Washington, D.C., where he was on business, Mr. LeVander claimed that reports that he criticized Catholic schools are "absolutely false." He said he did find "some fault" with Lutheran parochial schools.

Dr. Oscar A. Benson, president of the Augustana Synod of the Lutheran Church, also from Minneapolis, reportedly said that the Catholic population "is so regimented in many areas that it manages to defeat all legislation for appropriations for public schools." Reached in Minneapolis by NCWC News Service, Dr. Benson disclaimed knowledge of any instance in which parochial school interest had hurt public schools. He denied reports that he had charged that heavily Catholic areas were so regimented that public schools suffered as a result of disinterest. "From newspaper reports," he said, "it would appear I was attacking Catholic parochial schools. I was not."

Agitation for a Council resolution on parochial schools came from the Augustana Lutheran Synod. This body passed a similar resolution at its annual convention in June, 1956, at Moorehead, Minnesota, and asked the Council to take up the subject. Chairman of the resolution committee at the Augustana meeting was Rev. Stanley Sandberg, of Hartford, Connecticut. Reached in Hartford, Rev. Mr. Sandberg said he knew of no instance in the Hartford area and did not feel qualified to speak for any region outside Hartford.

In October, 1956, another Lutheran body, the United Lutheran Church of America, meeting in Harrisburg, Pennsylvania, said in a resolution that the public school is "a basic institution for general education," but that "there are situations in the church where parochial schools have a signal service to render."

Catholic Church success in education was cited last month by

the director of a Methodist national movement in higher education, Rev. John O. Gross, Nashville, Tennessee. Reviewing a thirty-four-page "working blueprint" of the Methodist educational program at a meeting in Chicago of 571 Methodist district superintendents, 37 bishops, and other church officials, Dr. Gross pointed out that the Catholic Church now has some 247 institutions of higher education in this country, compared with 469 under Protestant auspices. He said that about 150 of the Catholic institutions have been operating since 1900 and that fewer than 100 institutions have been founded by the Protestants since that time, only 13 by Methodists. Limiting himself to higher education, Dr. Gross made no mention of the nearly 12,000 elementary and secondary schools conducted by the Catholic Church.

Easter Week is NCEA Convention Week. The place is Milwaukee. His Excellency Most Reverend Albert G. Meyer, Archbishop of Milwaukee and President-General of the Association, will celebrate the opening Mass and preach, April 23. Keynote speaker is Mr. Charles J. McNeill, general manager of George A. Pflaum Publisher, Inc. The theme this year is "Education and Communication." More than 110 separate meetings, conferences, and official sessions are scheduled in the four-day program, which will close April 26.

NCEA's Department of Superintendents now has an associate secretary who will assist the secretary-general of the Association in the business of this department. He is Rev. O'Neil D'Amour, superintendent of schools in the Diocese of Marquette since 1953. Father D'Amour studied at Nazareth Hall College, St. Paul, Minnesota, St. Norbert College, West De Pere, Wisconsin, and The Catholic University of America, where he received his M.A. in the Department of Education. In his new post, Father D'Amour will co-ordinate the work of the Catholic school superintendents, assist the executive committee and the various standing committees of the department.

Father D'Amour is the fourth associate secretary named to serve with the NCEA. Within the year, it is expected that associate secretaries also will be named for the elementary school

and seminary departments.

Full freedom of religion demands that the Church be able and have the right to organize her own schools, declared His Eminence Stefan Cardinal Wyszyński, Primate of Poland, speaking last month on the needs of the Pontifical Catholic University of Lublin. He said that along with the Polish government's guarantee of religious instruction in those public schools where parents demand it, there must be recognition of the Church's right to establish "Catholic schools in accordance with a Catholic philosophical, theological and cultural program." He did not mention the old private Catholic schools of Poland, which were reduced in number from more than seven hundred in 1949 to fewer than a dozen by the end of 1952.

The Catholic University of Lublin is now supported by financial aid given by the people through special collections several times a year. Dormitories constructed during the past three years enable the University to accommodate more than six hundred students.

More than 74,000 international scholarships and fellowships offered by governments, universities, foundations, and other institutions in over a hundred countries are listed in the eighth edition of *Study Abroad*, an international handbook published annually by the United Nations Educational, Scientific and Cultural Organization. It is available at \$2.00 from the UN Bookshop; UNESCO Publications Center, 152 West 42nd Street, New York 36, New York. The United States leads the world in the number of foreign students, with a total of 34,232.

* * *

American Education Week will be celebrated this year November 10-16. The 1957 theme is "An Educated People Moves Freedom Forward."

At present the average elementary school class in Berlin, Germany, numbers thirty-six pupils. Authorities there claim that for good teaching this number should be reduced by ten.

BOOK REVIEWS

PRINCIPLES AND PROCEDURES OF CURRICULUM IMPROVEMENT by

Vernon E. Anderson. New York: The Ronald Press Co., 1956.

Pp. x+ 468. \$5.50.

"It is the fundamental thesis of this book that we must want to change, through our own decision, before any change can become effective. Moreover, we should understand the bases for the changes and *why* we are making them." (p. 69.)

Consistent with this thesis, Anderson devotes the first part of his book to the dynamics of curriculum improvement. Here he demonstrates that the making of a curriculum in the presently accepted sense of that term is a dynamic group process involving all of the staff of the school concerned as well as the students in that school. Curricular changes are changes in human relationships. Fittingly, this part ends with a brief but informative summary of group-process skills as applied to the study of the curriculum.

Part II is devoted to the bases for decisions concerning policy and practices with respect to the curriculum. From the beginning of this part, the author discusses the curriculum in terms of two very extreme viewpoints: the subject-centered and the experience-centered approaches. He does not expect anyone to really be as extreme as he represents these viewpoints, but hopes that his students and those who are concerned with the practical work of curricular development will find a prudent position somewhere in between. He himself takes the position of the experience-centered approach, but leaves the student free to make his own decisions. The remainder of this part is devoted to the discussion of various background materials which have to be considered when one is planning or revising a curriculum: social and cultural values, the nature of the learning process and the learner, and the attitudes and values of the community.

Part III is devoted to the methodology of group study of curricular problems. Parts IV and V are discussions of practical

problems which arise in organizing and planning a curriculum for the school and implementing it in the classroom.

This reviewer is happy to recommend Dr. Anderson's very practical and realistic work to the readers of this Review.

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THE LANGUAGE ARTS IN THE CATHOLIC ELEMENTARY SCHOOL.

Edited by Sister Mary Ramon Langdon, O.P. Washington, D.C.: The Catholic University of America Press, 1956. Pp. vii + 167. \$2.75 (paper).

This book contains a record of the proceedings of the Workshop on the Language Arts in the Catholic Elementary School which was conducted at the Catholic University of America during June of 1955. The first section of the volume is devoted to the well-documented essays on the philosophical and psychological foundations of language and their implications for curriculum. The second section of the book, comprising a score of pages, contains the reports of seminar activities and achievements.

A very excellent treatment of the philosophy of language is put forth in the initial essay. While the writer of this essay made only one practical application of the philosophy of language to the practical aspects of teaching language, it was one worthy of note. He stated: "In the teaching of language, aim at the intellect, never at the imagination. The goal is comprehension and grasp of meaning, not mere association." (p. 14.)

The development of language in the child and how children can be helped to use effective ways of communicating orally are ably discussed by specialists in the field. The essay on guiding children in written expression should be of great interest and help to every elementary school teacher who has struggled for success in this fundamental area. Suggestions are given for planning a program in written expression that is geared to the child's mental aptitude of conceiving ideals, forming judgments, and reasoning, and to his social and aesthetic aptitudes of informing others, amusing them, delighting them and inspiring them. The

essays on creative dramatics should spur the elementary school teacher to foster creativity in her pupils. A specialist in speech correction gives practical advice to the elementary school teacher in dealing with the children who have special language problems. An authority in the field of spelling gives the concluding essay of Part I with a detailed treatment of the research that has been done in the psychology of teaching spelling.

For those teachers and supervisors who attended the Workshop on the Language Arts in the Catholic Elementary School the summaries of the seminar activities of Part II will prove a ready reference. For those who were not fortunate enough to have this stimulating experience the summaries will not have much meaning but the fruit gleaned from the essays of Part I will amply repay you for investing in this book.

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CURRICULUM PLANNING by Edward A. Krug. Rev. ed.; New York: Harper and Brothers, 1957. Pp. xiv + 336. \$4.00.

The organization and revision of the curriculum is and undoubtedly will be a perennial problem for educators to solve. In 1924 Chapman and Counts synthesized the problem in this quotation:

Greeting his pupils, the master asked: "What would you learn of me?" And the reply came:
"How shall we care for our bodies?"
"How shall we rear our children?"
"How shall we work together?"
"How shall we live with our fellowman?"
"How shall we play?"
"For what ends shall we live?"

And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not these things.

Learning should touch on these things. These are the embrace of curriculum. Curriculum has been defined generally as all the activities of the child under the direction of the school. Curriculum planning is the orderly study and improvement of schooling in the light of objectives. It is evident that curriculum planning

is not restricted to classroom activities, nor is it limited to long-term developments only, nor to those alone who are immediately concerned with education. Working on curriculum has become an important task not only for those interested in such development but for all who are members of the society which sets up the school. It is for this reason that the current revision of Professor Krug's book is so valuable.

The 1950 book was received favorably by educators and adopted by many colleges and universities. There is no reason to believe that this revised edition will not merit like approval. Professor Krug has expanded and rewritten every chapter in an effort to achieve better interpretation and expression of the curriculum planning process. Suggestions from students and faculty members who have used the 1950 edition have been incorporated to add to its usefulness.

Two chapters which are entirely new merit particular attention. "The Bases of Educational Objectives" forms one new chapter in which are recounted the various bases on which systems of education have been established. The psychological, social and philosophical aspects of curriculum planning are examined. Beyond offering the familiar bases of the Seven Cardinal Principles of secondary education and the dynamic social principles of Dewey, there is a welcome emphasis on instilling moral principles based on the natural law and the Hebraic-Christian ethics of social practices. Catholic educators will be pleased to note such a treatment in Professor Krug's book. While this point is not a major part of the chapter on educational objectives and though it is included with objectives which are essentially deficient or incomplete for the Catholic school, nevertheless it is a profitable addition to the book.

"Curriculum Issues in Selected Fields" constitutes another new chapter. An effort is made to illustrate curriculum practices in the instructional fields of English, mathematics, social studies, and the natural sciences, and to supply suggestions for the solution of problems accompanying these subjects. In addition to these specialized items the book contains valuable information on curriculum guides, resource units, research activities, curriculum planning in local school systems, and a summary of the

role of curriculum planning in education.

Well-written and practical in its approach to the problem, with many useful suggestions for local curriculum planning, this book does a service to education. It is worth while for those who are interested in curriculum planning and essential for teachers and administrators who are embroiled in the process. Those familiar with the first edition of this book will be pleased by the additions in the revision and will discover that Professor Krug again has contributed well to an oftentimes puzzling field.

JOHN F. NEVINS

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BEYOND THE DREAMS OF AVARICE by Russell Kirk. Chicago: Henry Regnery Co., 1956. Pp. xi + 339. \$4.50.

This volume is a collection of essays covering a decade in the writing of the well-known author of *The Conservative Mind*. There is an equal division between "American Observations" and "Notes from Abroad." Here again the author's principles uncompromisingly oppose the modern temper. The whole set of modern assumptions in today's American and British society as based upon Marx and Freud are thoroughly rejected. Dr. Kirk is certain that this society is in a far more perilous position than is generally realized. Our present discontent is clearly traced to its theoretical foundations. Avarice and gluttony are our besetting sins as our literature and our political procedure make manifest.

Doctor Kirk says he presumes to publish his reflections only because he is mounted on the shoulders of a giant. That giant is variously called "Christian tradition" and "Western civilization" and "the wisdom of our ancestors." We shall have to search back far beyond Bentham, Marx, Freud, and Dewey to prevent the dehumanization of man. With Newman the author says: "I am proposing no measures but exposing a fallacy and resisting a pretence." It is his hope that beyond the dreams of avarice there may be not merely an age of gluttony but a time of repentance and reform, devoted to restoring the dignity of man. Today we are reaping the full evil of the divorce between religion

and education. It is Dr. Kirk's hope that some of us may continue with St. Augustine to feel that "there is in God, some say, a deep but dazzling dark. . . . O for that night, that I in Him might lie invisible and dim." Lest a hopeless darkness of separation from God may now descend upon us in this century we need to recall pointedly what has already been lost from our culture and our civil order. Like Augustine of old we have the high duty of keeping aloft, amid the vandal flood, the spark of principle and conscience. Here indeed is a penetrating piece of social criticism distinctly in the best Christian spirit. It is entitled to our most thoughtful consideration.

CARLES A. HART

School of Philosophy
The Catholic University of America



THE CATHOLIC CHURCH, U.S.A. Edited by Rev. Louis J. Putz, C.S.C. Fides Publishers Association, Chicago. 1956. Pp. xxiii + 415. \$5.95.

The purpose of this book, as suggested in its Introduction by the scholarly Bishop Wright of Worcester in Massachusetts, is to dispel ignorance about many aspects of the Catholic Church in the United States which "sometimes seems an unknown quantity in the American community." Perhaps of even greater importance is the service which the book does to the Church in that it brings to light the "heartening indication that on the level of scholarship and the various areas of the intellectual life Catholic America is making new international friendships and associations."

No one would deny the need for a precise statement by competent writers on the vital issues related to the role of Catholicism in American life. In this remarkable collection of essays by twenty-four specialists these issues are dealt with in a manner which reveals not only the condition of contemporary American Catholicism but studies it in the light of its historical development, inner life, and its potential influence in the future. The objectives outlined so clearly in Bishop Wright's Introduction are realized at least in general terms by all the contributors even

though the precision or technique with which each essay does so may be subject to divided opinions.

The book covers a considerable scope and is divided into three main areas. In Part I the Rev. Gustav Weigel, S.J., sets the scene with a concise and penetrating analysis of the general aspects of the Church in American life. Following a logical pattern, the development of American Catholicism is then delineated in its historical setting. In what is perhaps the finest essay of the entire series, Rev. Henry J. Browne accomplishes the remarkable task of outlining (without for a moment giving the impression that it is only an outline) the history of the Church in America from the work of the Spanish missionaries in evangelizing the frontiers to the task of sustaining the faith in modern times. The forces which conditioned the distinctive patterns taken by the Church are adequately treated in essays on the relationship between the American Church and the Holy See, the organizational nature of the Church, her financial status, her school system and a brief outline of the work of the National Catholic Welfare Conference.

The second part of the book considers the differentiation of American Catholicism according to regions, national and cultural backgrounds and traditions. Of special value and appeal are the analyses made by Rev. John L. Thomas, S.J., of the "nationalities" question and by Dale Francis in his study of the Church in the deep South.

The third part, which is perhaps the most interesting and stimulating portion, considers the life and influence of the Church on the contemporary scene with a preview to her possible role in the future. With his usual scholarly insight, Msgr. John Tracy Ellis gives a forthright evaluation of the intellectual life within the Church. In the essay on "Activism and the Interior Life" the Rev. Jordan Aumann, O.P., not only analyzes the theological aspects of the problem but relates them to the hard facts of American life with a clarity and accuracy rarely achieved in so complex a question. Noteworthy too are the fine treatments of "The Intellectual Frontier" by the Rev. Walter Ong, S.J., and Edward Marciak's analysis of "The Catholic Church and Labor." Good but somewhat disappointing to the reviewer were the essays on the Liturgy and the Lay Apostolate. Neither seemed to reflect

fully the response of American Catholicism to these important movements.

Rarely does one find so much excellence in a series of essays within a single volume. Without exception the essays are scholarly and their shortcomings are relatively minor. To the Catholic reader the essays offer an accurate summary of the extrinsic aspects of American Catholicism in a simple, direct and palatable fashion. Perhaps the book will prove even more valuable to the non-Catholic reader who often does in fact regard the Church as an "unknown quantity." The book is not marred by any embarrassing polemics, and its frank and clear analysis makes it an ideal title to suggest to the intelligent reader of any religious background. Unfortunately, the book lacks an index and the fact that it lists at \$5.95 may scare away some potential readers. However, the work is well worth the price and its real achievement—and therefore its first recommendation to the Catholic reader—is that from it "he will receive a real appreciation and knowledge and above all else love of the Catholic Church."

RAYMOND HAIN

Department of Religious Education
The Catholic University of America

* * *

Saint Louis University received \$2,525,384 in gifts and grants from private sources in the 1956 fiscal year.

Marquette University's drive to get \$5,500,000 for development exceeded the goal with a total of \$6,695,000 received or pledged since the campaign began in November, 1955.

St. Michael's College, Winooski Park, Vermont, has been selected by the Institute of International Education as the second English language and orientation center for newly-arrived Hungarian refugee students.

Regular St. Michael's students have collected \$2,800 to provide spending money for the hundred Hungarian refugees studying English there.

BOOKS RECEIVED

Educational

Dempsey, Peter J. *Freud, Psychoanalysis, Catholicism*. Chicago Henry Regnery Co. Pp. 209. \$3.00.

French, Will, and others. *American High School Administration Policy and Practice*. New York: Rinehart and Co., Inc. Pp. 604. \$6.00.

Havighurst, Robert J., and Neugarten, Bernice L. *Society and Education*. Boston: Allyn and Bacon, Inc. Pp. 465. \$5.75.

Hicks, William V. and Jameson, Marshall C. *The Elementary School Principal at Work*. New York: Prentice-Hall, Inc. Pp. 332. \$4.50.

Hughes, James Monroe. *Human Relations in Educational Organization*. New York: Harper and Brothers. Pp. 425. \$4.50. *Kellogg Foundation Report for 1955-1956*. Battle Creek: The Foundation. Pp. 253.

Lindsey, Margaret and Gruhn, Wm. T. *Student Teaching in the Elementary School*. New York: Ronald Press Co. Pp. 214. \$3.75.

Martin, Wm. Oliver. *The Order and Integration of Knowledge*. Ann Arbor: University of Michigan Press. Pp. 355. \$6.50.

Mercer, Blaine E., and Carr, Edwin, R. *Education and the Social Order*. New York: Rinehart and Co., Inc. Pp. 585. \$6.00.

Stewart, L. Jane, and others. *Improving Reading in the Junior High School*. New York: Appleton-Century-Crofts, Inc. Pp. 79. \$0.50.

Wiggins, Sam P. *The Student Teacher in Action*. Boston: Allyn and Bacon, Inc. Pp. 217. \$2.95.

Wittich, Walter A., and Halsted, Gertie Hanson. *Educators Guide to Free Tapes, Scripts and Transcriptions*. Randolph, Wis.: Educators Progress Service. Pp. 184. \$5.75.

General

Adams, Dorothy. *Cavalry Hero: Casimir Pulaski*. New York: P.J. Kenedy and Sons. Pp. 190. \$2.50.

Basseeches, Maurice and Beatrice. *Suggestions for Teachers and Club Leaders in Activities Related to Dogs*. New York: Gaines Dog Research Center. Pp. 64.

Beck, Eugene M. *Music for Adults*. Boston: Bruce Humphries, Inc. Pp. 96. \$2.75.

Beevers, John. *The Golden Heart*. Chicago: Henry Regnery Co. Pp. 79. \$1.75.

Bernard, Raymond E. *Ignatius Loyola, the Saint Who Understood People*. St. Louis: Queen's Work. Pp. 32.

Burton, Doris. *Valiant Achievements*. Chicago: Henry Regnery Co. Pp. 184. \$2.95.

Campbell, Robert E. *Catholic Theology and the Human Race*. Maryknoll, N.Y.: Maryknoll Bookshelf. Pp. 56. \$1.25.

Catton, Bruce (ed.). *American Heritage*. Vol. VIII, No. 2. New York: American Heritage Publishing Co. Pp. 112. \$2.95.

Cook, Frederick. *Young Girl of France and Other Stories*. Paterson: St. Anthony Guild Press. Pp. 124. \$2.00.

Cunliffe, C.R.A. (ed.). *English in the Liturgy: A Symposium*. Springfield, Ill.: Templegate Publishers. Pp. 153. \$2.00.

Cunningham, Robert J. *A Thumbnail Sketch of North and Northeast Africa*. Maryknoll, N.Y.: Maryknoll Bookshelf. Pp. 40. \$1.25.

Cunningham, Robert J. *A Brief Survey of Southern Africa*. Maryknoll, N.Y.: Maryknoll Bookshelf. Pp. 56. \$1.25.

Denzinger, Henry. *The Sources of Catholic Dogma*. Translated by Roy J. Deferrari. St. Louis: B. Herder Book Co. Pp. 720. \$8.50.

Digges, C.S.J., Sister M. Laurentia. *Transfigured World*. New York: Farrar, Straus and Cudahy, Inc. Pp. 240. \$4.00.

Fisher, Pearl M. *Guide to Literature about Dogs*. New York: Gaines Dog Research Center. Pp. 24.

Greath, Charles J. *A Holy Hour Book for Boys and Girls*. Paterson: St. Anthony Guild Press. Pp. 65. \$1.25.

Guentner, Francis J. *Sing while You Pray*. St. Louis: Queen's Work. Pp. 30.

Heenan, John C. *Our Faith*. New York: Thomas Nelson and Sons. Pp. 300. \$3.00

Hilsdale, Paul. *Your Vocation in the Laity*. St. Louis: Queen's Work. Pp. 31.

Hopkins, J.G.E. *Colonial Governor: Thomas Dongan of New York*. New York: P.J. Kenedy and Sons. Pp. 184. \$2.50.

Howe, Canon George. *Sermon Plans*. Springfield, Ill.: Templegate Publishers. Pp. 508. \$4.00.

Joffe, William I. (ed.). *The Triple Way*. Paterson: St. Anthony Guild Press. Pp. 71. \$1.50.

Kane, George L. (ed.). *A Seal upon My Heart: Autobiographies of Twenty Sisters*. Milwaukee: Bruce Publishing Co. Pp. 170. \$3.00

Kaschmitter, William A. *Japan's Population Battle*. Maryknoll, N.Y.: Maryknoll Bookshelf. Pp. 80. \$1.50.

Lawrence, Emeric. *Meditating the Gospels*. Collegeville, Minn.: Liturgical Press. Pp. 480. \$3.90.

Lovasik, L.G. *St. Joseph, the Family Saint*. Techny, Ill.: Divine Word Publications. Pp. 32.

Marcelline, Sister M. *Sisters Carry the Gospel*. Maryknoll, N.Y.: Maryknoll Bookshelf. Pp. 128. \$1.50.

McGloin, Joseph T. *How To Tell a Vocation*. St. Louis: Queen's Work. Pp. 32.

McGreevey, John. *Guide to Audio-Visual Aids about Dogs*. New York: Gaines Dog Research Center. Pp. 24.

Monsterleet, Jean. *Martyrs in China*. Translated by Antonia Pakham. Chicago: Henry Regnery Co. Pp. 288. \$3.75.

Morrison, Bakewell. *How I Can Spot My Prejudices*. St. Louis: Queen's Work. Pp. 32.

Morrison, Bakewell. *Purgatory*. St. Louis: Queen's Work. Pp. 28.

Nugent, Francis Edward. *Fairest Star of All*. Paterson: St. Anthony Guild Press. Pp. 59. \$1.50.

Schmiedeler, Edgar. *Christian Marriage*. Wichita, Kan.: Catholic Bookshop, Inc. Pp. 72. \$0.50.

Stauder, Paul A. *Blessings for Everything*. St. Louis: Queen's Work. Pp. 32.

Tibesar, Leopold H. *The Catholic Position in Post-War Japan*. Maryknoll, N.Y.: Maryknoll Bookshelf. Pp. 40. \$1.25.

Van Zeller, Dom Hubert. *The Choice of God*. Springfield, Ill.: Templegate Publishers. Pp. 211. \$2.75.

Vermès, Géza. *Discovery in the Judean Desert*. New York: Desclée Co., Inc. Pp. 237. \$5.00.

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International Film Bureau announces a new film, *The House and Land of Loyola*. This historical film, photographed in natural color by Jose A. Sobrino, S.J., is also available in Spanish under the title *La Casa Y La Tierra De Loyola*. The film shows many of the buildings and much of the beautiful country known to Ignatius Loyola. The biographical commentary enjoys a musical background recorded in local Spanish Churches in the land of Loyola. Every Catholic school will undoubtedly want to own this new film. Write to: *International Film Bureau, Inc., 57 E. Jackson Blvd., Chicago 4, Ill.*

JUVENILE COURTSHIPS

The article on *Juvenile Courtships*, which appeared in the March 1955 edition of *The American Ecclesiastical Review*, has now undergone its sixth reprinting. This educational article was written by the Very Reverend Francis J. Connell, C.S.S.R., of the Department of Sacred Theology, The Catholic University of America. Write to: *The American Ecclesiastical Review, 620 Michigan Ave., N.E., Washington 17, D.C.*

HUMAN EVOLUTION—1956 (Reprint)

Because of popular demand, the article on *Human Evolution—1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, J.S., Ph.D., Professor of Physical Anthropology at Fordham should be of particular interest to all Catholic students and educators. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D.C.*

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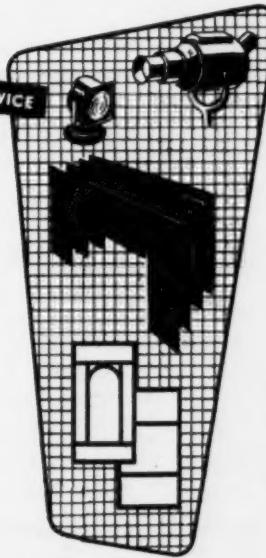
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